

A  
Casuistical Essay  
UPON THE  
LORD'S PRAYER

K WHEREIN  
Divers Important Cases, Relative to the  
Several PETITIONS, are Succinctly  
Stated and Answered.

TO WHICH IS SUBJOIN'D,  
*A LETTER to a FRIEND,*  
In Answer to Sir Hugh Campbel of Calder,  
and Monsieur D'Espagne, Concerning  
the USE Thereof.



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EDINBURGH  
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M D C C V.





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# To the Reader.

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Christian Reader,

**I**T is necessary, in the Entry, that you be Advertised concerning some things Relative to the Subsequent Essay. I had no thought, nor would have entertained any design, towards exposing it to a publick view; had not diverse providential Occurrences brought me under an unexpected necessity of considering what the Lord might be calling to in this regard. Some particulars of a very near concern to my own Soul, and the circumstances of these of whom I have charge; required a taking that Portion of Scripture under some closeness of view, and procured a consigning of the more considerable remarks into Writing; especially because the import, and difficulty required an attendance upon the Lord by this mean, as considerably subservient for settling of the mind, in looking up to him, for the influences of his grace, as the Respective cases might, and did require. Thus a considerable progress was made in the Remarks (such as they are)

¶

before

## To the Reader.

before any further thought or motion, until I found Freedom and Inclination, to communicate what I had written to some Persons of worth, whom the Lord had greatly fitted to discern and Judge in matters of this kind: (On which accounts also I had formerly entertained free, and near Correspondence with them, about diverse concerns of the common Salvation) And it is to them, that the motions of Publishing these Sheets are owing; who, considering the Nature of the Enterprise, and the usefulness of the scope, in attempting to digest into some order, a great Variety of weighty cases, exercising to the minds of several excellent ones of the Earth, (who, perhaps might not be at the Advantage of understanding or expressing with suitable distinctness, what otherwise, is not a little pressing to their Minds, without some manuduction) have thought, that an undertaking of this Nature, might, through the Lords Blessing, be of use for that effect. Besides, that it might please the Lord in this manner, to convince such as neither understand, nor regard any thing of that nature, howsoever nearly concerning their Immortal Souls.

It is fit likewise, that you be Acquainted with some things belonging to the order and management of the Work. I thought not  
fit

## To the Reader

fit to enter upon any exposition of the Words; seeing divers Renowned Divines have written to Excellent purpose on that head, both in our own and Forreign Languages; and that scarce any thing very material occurred, which I could adventure to add. My design in this little Tract, is to Select and digest into an order suiting the several Petitions, diverse important Questions and cases, which cannot readily escape to be trying unto these, who, under the breathings of the Spirit of Christ, point and press Heavenward: And for this effect it was necessary, ordinarily to prefix somewhat prefatory to the Respective Cases, that both their state, and the Answers rendered, might be the better understood: As also, it was requisite, for the same end, to premise some preliminary positions, upon the several Petitions, which might be of influence for understanding the whole chain of cases raised upon them, and are therefore assumed for concessions on either hand, as consisting of plain truths, beyond debate amongst these who lay matters of this kind to Heart.

You are also to know that I on purpose, pass divers cases, otherwise of considerable weight, being unwilling to Resume what may be conveniently found in the Writings of Orthodox  
Practical

## To the Reader

Practical Divines, or at least, to insist upon any purpose more expressly Treated by such of them, as I have had the happiness to peruse, & whose Excellent Labours I so much value and honour, that the thoughts of Complying with the desires of these who have been Instrumental to thrust these Sheets furth to a Publick appearance, have often gone near quite to Discourage, and overwhelm me. On which, and the like accounts, my almost Invincible Reluctancy upon the one hand, and the Earnest desires of some worthy Persons upon the other, were matter of greater Strugglings to me, than I Incline to mention. The afflicting and humbling Sence of my own Insufficiency, I may Sincerely declare, is so deep, that I Reckon it a very great effect of Omnipotent Power and Rich Mercy, which Preserveth me from sinking into an Abyss of Despondency: And as the thoughts of any of my Poor Memoirs, their appearing in publick, do often, upon this head, cover me with Blushes; So my Bashfulness is not a little Increased, when I Reflect upon the Nature of the undertaking, which is Singular; Seeing none (for what I know) ever Commented upon this perfect Pattern, in such a manner; and therefore I Labour'd under the Disadvantage of Managing the Enterprize alone, without that help from Renowned Authors, which I would willingly have taken, had it been



## To the Reader

been possible. I am very far from the least thought of accusing any Learned, Pious, & Sound Divine of Deficiency; but upon the Contrary, do highly Esteem their Persons, and Reverence their Works, as through Grace, Excellent and greatly Compleat (in so far as the State of matters with Sinful Men can allow.) But besides that, I wanted the Authors, so, though they had been all at hand, it could not have been possible for me to find out the Places, where some of the purposes, Relative to the cases of the Essay are Treated. And if I may be so free, I shall Adventure to Represent, that this little Tract, especially as to the more humbling part of it, is a kind of Secret and implicate History of my own Heart, which therefore could not well allow me any other help, Save a humble and Serious Reflection, (in a Believing Dependence) upon what the Lord, in some measure, had taught me in a Suitableness to the severall Questions and cases; for which cause, amongst other Motives, I could not yeeld unto the pressing desires of some Friends, who much intreated me to append my Name. But Seeing this belonged not to what Success it might please the Lord, for his own Name's Sake, to give unto the mean Essay, I was the more desirous to remain Unknown, and So much the rather, for that the Truths are  
the

To the Reader

*the Lord's, and the Poor, Weak, rude drejs,  
with all the Infirmities which Clog the de-  
liverance, only and intirely mine: For  
which I have more need of your pittty, and  
Sympathy, than you can Reap of advantage by  
knowing so obscure a Person.*

*As to the Letter Subjoyned by way of  
Appendix; be pleased to know that I Wrote  
it long ago, and not many days after I Saw  
the Prints, to which it contains some Return,  
but my Friend thought fit to delay the Pub-  
lication until the preceeding Essay was fi-  
nished. I shall detain you no further, save  
only to signifie my Sincere Desire of being Re-  
membred in your Addresses at the Throne of  
Grace, which shall greatly Oblige*

Your Unknown

Friend.



# INDEX

Of the Questions.

**P***Reliminaries to the Questions concerning the Compellation, Our Father, on the Preface to the Lord's Prayer.* 2.

*With Reference to the Compellation.*

*Quer. 1<sup>st</sup>.* Seeing Secret Prayer is understood in the Text, *Mat. 6.* Is it Congruous to use the Plural Number in Secret? 6.

*Quer. 2<sup>d</sup>.* May such as are in the State of Nature say, *Our Father*? 7.

*Quer. 3<sup>d</sup>.* What shall these do, who  
[§] sometime

<i>The I N D E X</i>	Page
sometime could call GOD <i>Father</i> , but now seem to be cast out, and all is Darkned?	8.

*As to the other part of the Compellation.*

*Quer. 1st.* How shall suitable Thoughts of the Lord in Worship be attained? *ibid*

*Quer. 2d.* Why is the Lord in Prayer considered as in Heaven? 10.

*Preliminaries to the Questions upon the first Petition.* 14.

*QUERIES Relative to it.*

*Quer. 1st.* Seeing Man in his fallen estate, is under an utter Impossibility, and the greatest Aversion from hallowing the Lord's Name; in what way doth the Lord, with a strong hand instruct, inable, and determine the El-ct-vessel to give unto him, *the Glory due unto his Name.* 16.

*Quer. 2d.* Whence may it, through Grace be evinced, that matters are, as to the Main, rightly stated in the Soul, with Reference to the chief End? 18.

*Quer.*

# The I N D E X

Page

*Quer.* 3d. In what ways it pleaseth the Lord, to quiet the Believer as to his Sincerity in the main, tho often carried aside toward by-ends?

20.

*Quer.* 4th. In what ways doth it please the Lord to carry his people off from these false ends, and to purge out the Lusts, which byass our Hearts towards them?

22.

*Quer.* 5th. What Influence hath singleness of the Eye upon a right Temper of the Soul otherwise?

24.

*Quer.* 6th. Whence do these floods of troubles, which sometimes Break in upon the Godly, even after much evidence of Light, proceed, and how may they be Remedied?

27.

*Quer.* 7th. In what wayes doth it please the Lord to retrieve, when the Believer is much distressed as to the Ultimatum End, which he singly proposeth?

29.

*Quer.* 8th. In what wayes doth the Lord comfort and stay the harassed mind of his Children, in the late and twice prospect of his carrying them thorrow, when Temptations and appearances to the contrary are strong?

30.

*Quer.* 9th. How the commands of doing all to the Glory of God, are to be understood, and in what wayes the obedience



# The I N D E X

page

dience of Faith may be reached, in a suitability to the sweetness of Christ's Yoke, and pleasant Harmony with whatsoever the Lord requireth otherwise? 32.

*Quer.* 10th By what means may exercised Persons, though intangled into some evils of their day, be yet satisfied as to their sincerity in the main? 36.

*Quer.* 11th. Wherein the difference ly, betwixt Gifts and Grace, in the duties of direct and Immediat Worship? 38.

## *The second Petition. Preliminary Questions, concerning the Nature and Administration of Christ's Kingdom.*

*Quer.* 1st. In what Respects doth the Spirit of the Lord, in Scripture, ascribe a Kingdom to the Lord Jesus? 40.

*Quer.* 2d. Wherein doth the Kingdom of the Lord Jesus, in it's Nature and Administration, differ from the Kingdoms of the World?

*Quer.* 3d. What Immunities hath the Lord Jesus bestowed upon the Subjects of his Kingdom, which discriminat them from others? 52.

*Quer.*

The INDEX

page

*Quer. 4th.* How may Marches be rid betwixt the Just and Valid, and the insufficient Grounds of Secession from Publick Ordinances?

59.

*Quer. 5th.* What Rules and Measures hath the Lord appointed to be kept; and in what way Testimonies for him, may and ought to be manag'd, to as that we may escape partaking of whatsoever is injurious to the Interests of Christ's Kingdom and Gospel?

87.

*Further Queries relative to this Petition.*

*Quer. 1st.* What are these near Approaches to the Kingdom of God, which notwithstanding do still leave the Person under the Dominion of Sin and Satan?

93.

*Quer. 2d.* Whence doth it appear, that these Approaches to the Kingdom of God, consist with the Reign of Sin and Satan?

96.

*Quer. 3d.* What is it beyond all this, which will be found in all the Children of God, and evidenceth that the Kingdom of the Lord is come into their hearts, in a saving and Efficacious manner?

97.

*Quer.*

# The INDEX

*Quer.* 4th. Whether or not hath the Lord Revealed, in his Word, any other way of bringing home his Elect to himself, than by a Preparatory Work of the Law upon their Consciences ?

page:

105.

*Quer.* 5th. Whence proceedeth the unexpected Prevalency of Sin in Gracious Persons ?

112.

*Quer.* 6th. What is it that may satisfy the Mind, that the Dominion of other Lords is broken, notwithstanding of their Prevalency ?

118.

*Quer.* 7th. Whence is it, that notwithstanding of these Advantages which other Lords enjoy, the Believer is set against them, without Exception or Reserve ?

121.

*Quer.* 8th. What is the Spirit of the Lord's Work, in rendring the Word, and Instituted Means of Grace, efficacious for diminishing the Remaining strength of strange Lords, after the breaking of their Dominion ?

122.

*Preliminaries to the Questions, upon the Third Petition, relative to this.*

*Quer.* 1st. Whence Strivings against the Sovereign, Just, and Holy God, proceed

ceed ; or where do the secret Sources of this Tormenting Malady lurk and ly ? 128.

*Quer. 2d.* How shall Marches be rid betwixt Sin and Duty, in the perplexed and intricat Case of Submission, while the fears of Eternal Rejection are strong ? 131.

*Quer. 3d.* How shall this Enmity and Poison be drain'd out ? 134.

*Quer. 4th.* Whether or no that humble ser, which after much struggling and looking up to the Lord in secret, the Exercised Soul, hath through Grace attained, shall yet afterward be totally removed by subsequent Tryals ? 137.

*Quer. 5th.* In what ways doth it please the Lord, to clear up the state of matters, and by what rules shall the Exercised Person, Judge of Progress, in Conformity to the Lord's will, amidst so many Inveiglements ? 140.

*Quer. 6th.* What may be the design and Language ( on the Lords part ) both of Troubles and disappointments, and such Discoveries of unhumbleness, and much secret Rebellion against his will, which are made thereby ? 143.

*Quer. 7th.* In what ways doth the Lord by weaning Providences, mould the Soul into a greater conformity to his Will ?

*Quer.* 144.

# The INDEX

Page.

*Quer. 8th.* On what Grounds, and in what manner, shall the Exercised Soul be brought to a Submissive and Serene acquiescence, so as to say in sincerity, *the Will of the Lord be done*, when it seemeth to be hard, grievous, and Destructive, of what is justly dearest and most valuable?

146

*Quer. 9th.* What shall be thought of such a desperat-like case, when even they that *Fear the Lord Seem to be Forsaken*, and how shall all this be reconciled with everlasting Love and the solid gain of Godliness, as the Commencement and dawning of Glory?

148.

*Quer. 10th.* What is it that Supporteth and quickneth a Gracious Person under violent Temptations, so spurning against providence, and how doth the Lord preserve the Soul in Life, and draweth it forth toward himself in Christ, amidst the the most voraginous depths of extremitie?

152.

*Quer. 11th.* Whence do these strivings against the Lord and his will, proceed, after so much of Solid ground for quieting, both proposed, Inculcated, yea and received?

156.

*Quer. 12th.* What securities hath the Lord given in his word, that he will bear up, and quiet the minds of his Children under their greatest troubles,  
in



## The I N D E X

page

in the Faith of his making all things to  
turn to his Glory and their good ?

160.

*Other Queries relative to this  
Petition.*

*Quer. 1st.* Which are, and where lye  
the hidden Roots, and Latent Sources of  
Heart wandrings, whether in more imme-  
diat Religious worship, or the ordinary  
course of Evangelical obedience ?

168.

*Quer. 2d.* How shall it be known whe-  
ther our wandrings proceed from pre-  
domining Lusts, or from an emptines and  
vanity of mind ?

*Quer. 3d.* In what ways doth the  
Lord cure this, and how shall the malignity  
of this distemper be overcome ?

171.

172.

*Preliminaries to the cases upon  
the 4th. Petition:*

177.

*Quer. 1st.* Whence is it that several  
Believers, especially these whose circum-  
stances in the world are narrow ; are ob-  
noxious to greater and more perplexing  
shakings about their temporal than Spiritu-  
al concerns ?

[SS]

*Quer.*

186.

# The I N D E X

*Quer. 2d.* What is the tendence of Temptations about provision in temporals, to delete the impression, and so extinguish the Faith of this great Fundamental, *That God is, and that he is a Rewarder of them that diligently seek him?*

Page

190.

*Quer. 3d.* How is this disposement consistant with everlasting Love; or what fittedness hath it towards carrying on a work of special Mercy to the solid advantage of the Lord's Children in the choicest, and most Valuable regards?

194,

*Quer. 4th.* In what ways shall the Believer reach an effectual laying aside these weights, which Lamentably fetter him, so as to obstruct his Serving of the Lord with gladness, and in his strength, defeat these Engines, by which our Enemies easilie & quickly insinuat themselves upon anxious minds, and at best produce our driving heavily in the Lords ways?

197,

*Quer. 5th.* Wherein doth the seeming variance ly betwixt the straitning circumstances of the Lord's People, and the *Ateek their Inheriting the Earth*, and how shall the one and the other be understood in their amicable consistency?

201.

*Quer. 6th.* What is the behaviour which the Lord Requireth in a low estate as to the world, and whereby the harm and

and heaviness which otherways attend  
such a condition may be escaped?

page

298.

*Preliminaries to the Questions  
upon the 5th petition, Relative  
to this petition.*

209

*Quer. 1st.* When may the Humbled  
Soul, and on what grounds ought he to  
conclude, such a forgiveness of his Sins,  
as that he has passed from Death to Life,  
and shall never come into Condemnation?

217.

*Quer. 2d.* Whence is it that diverse  
who fear the Lord, are at great uncer-  
tainties, and hesitate exceedingly about the  
pardon of their Sins?

220.

*Quer. 3d.* What rules hath the Lord  
prescribed in his word, for managing this  
conflict so, that things through Grace may  
turn to a good account, by the increase  
of Light and comfort upon an effectual  
Disentanglement from these Thickers?

222.

*Quer. 4th.* Which are the secret sour-  
ces, and wherein consisteth the sinfulness  
of anxious Suspensions and fears, after that  
the Lord hath manifested himself to the  
Soul?

226.

*Quer. 5th.* Which are the proper Reme-  
dies

# The INDEX

dies, and in what ways doth it please the Lord to Drain out these Fears after that he hath spoken Peace to the Soul?

page

*Quer. 6th.* What course doth the Lord Teach in his word, and will through his Blessing, be found Effectual for defeating the Discouraging Designs of Enemies, Representing the Believers case, as without a Parallel?

230

*Quer. 7th.* What is it, that may on Solid Grounds, quiet the Exercised Soul, and yield him Peace and Serenity in the humble Confidence, that through Grace he hath Forgiven, as he desireth to be Forgiven?

238

*Preliminaries to the cases upon  
the 6th petition, relative to this  
petition.*

243

247

*Quer. 1st.* How shall a Tentation be Discerned, and whence may it be Evinc'd to be such, when covered with a contrary and Specious shew, of what is Right and acceptable to the Lord?

253

*Quer. 2d.* What is the Nature, and where lieth the Strength of Spiritual Fascination or Delusion?

267

*Quer. 3d.* Whence may it be, that these  
Deceitful

Deceitful and Murthering Projects have so much Success ?

269

30

*Quer. 4th.* What Grounds hath the Lord laid down in his word, which being mixed with Faith, will both deliver from perplexing Fears of the Prevalency of these projects, and Secure the Believer as to a Progressive Victory till the conquest be finished ?

273

38

*Quer. 5th.* In what ways doth it please the Lord to discover, and deliver the Exercised Soul from these Fascinations ?

275

43

*Quer. 6th.* What is the Artifice of Hell, whereby lying Spirits Strengthen our Ignorance of, and prejudice against Revelation, together with the Strong Propensity to Reject Revealed Light, into which we have Precipitat our Selves by our Sin and Fall ?

827

47

*Q. 7th.* In what ways doth it please the Lord efficaciously to defeat this Hellish Artifice ?

285

3

*Q. 8th.* Wherein lyeth the fascinating cunning of Hell, in setting on foot and managing their Engines of Tempting to Sin under the cover of fair and Specious pretexts of Conveniency and Prudence ?

287

7

*Q. 9th.* In what ways doth it please the Lord to defeat this hellish Engine ?

289

*Q. 10th.* In what ways doth it please the

the



the Lord to disentangle his Children, in discovering and defeating the Fallacies of Temptations, from what is pleasing to the External Sences?

291

*Remarks on the Conclusion of the Lord's Prayer.*

292

*Candid Reader,*

This Essay having been Published from a double of the Authors notes; and in his Absence several escapes have crept in, as to spelling, Pointing, and Distinguishing of Periods; together with many Inaccuracies of Grammar, which you are earnestly Desired to pardon. Be pleased to amend the following mistakes which Obscure the Sence.

**P**Age 4. Line 25. before Visible, Read, the. p. 10. l. 8. r. infinite. p. 11. l. 12. r. tender. p. 21. l. 23. for freely r. sincerely. p. 22. l. 22. f. far r. false. p. 23. l. 26. f. this r. the. p. 24. l. 21. after stating r. him. p. 36. Margin for Pf. 11. 18. r. 66. 18. ibid. m. f. Pf. 119. 20. r. 119. 128. ibid. m. f. Gal. 2. 3. r. 2. 13. p. 45. l. 10. r. medicinal. p. 48. l. 7. r. command. p. 71. l. 6. after as r. also. p. 75. l. 15. r. distrust. p. 78. l. 19. r. Commands. p. 79. l. 5. r. silent. p. 82. l. 22. r. Instituter. p. 84. l. 13. f. taxing r. taring. p. 86. l. 24. r. lying. p. 88. l. 28. after selfish r. regard. p. 95. l. 30. r. Violent. p. 103. l. 7. after in r. this. p. 109. l. 35. after rising r. and. p. 110. l. 7. r. prected. ibid. l. 8. after

evils

evils r, which, p. 112 l. 9, f. their r. his. ibid l. 29, after shall r,  
 fail, p. 115, l. 24, after if r, we, p. 125, l. 4, r, manifesteth,  
 p. 126, l. 8, r, a retrieval, p. 139, l. 5, r. Christ's, p. 140,  
 l. 13 r. progress, p. 142, l. 5, r. Strainings, p. 143, l. 2, f:  
 Road r, Crouds, ibid l. 12, r, their, p. 144, l. 24, r, providen-  
 ces, p. 146, l. 16, after it r, is, ibid l. 17, after that r, is, p,  
 147, l. 17, after also r, he, p. 152, l. 5 f him r them p. 173, l.  
 21, after there r, then: p. 179 l. 24 after exceed r. any. p. 182,  
 l. 23 f. mobility r inability. p. 192, l. 4, r. Discerning p. 193 l. 7.  
 r. break p. 197, l. 6 f. cast r. Cutt. p. 205 l. 2. after but  
 r. also. p. 208, l. 29. r. where. p. 217 l. 18. r. have ibid. l.  
 26 f. his r. this p. 218, l. 23 dele in p. 222 l. 20. for  
 hurry r. carry. p. 232, l. 16. r. iweetly after grace. ibid. l. 28.  
 r. into. p. 256, l. 2 f. in. r. to. p. 260 l. 3 r. steams. p. 263, l.  
 6. for or r. are. p. 280 l. 29 r. Improvement. After page  
 280 the numbers of the pages is wrong.

### ERRATA of the Appendix.

Page 333 l. 5. for Forgiving r. Forgive. p. 342 l. ult.  
 dele Answers. p. 364 l. 19 f are r. or. p. 368 l. 27.  
 for a point r. a Comma. P. 370, l. 10, dele a point after  
 Lamentable. ibid l. 12, after confirmed r. it p. 372 l. 4. for  
 forrage r. *Farrago*. p. 375 l. 8, r. superfluous. p. 374, l. 13 dele  
 not.

3  
2

I

D

I

C  
P  
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ne  
T

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# Casuiſtical Eſſay

Upon the

## LORD'S PRAYER.

Wherein,

*Diverſe of the moſt Important Caſes, relative to the ſeveral Petitions, are ſuccinctly ſtated and Answered : Written firſt for private Uſe, and afterwards Published at the deſire of ſome Judicious Chriſtians.*

**H**Aving, with an eye to the great Shepherd of the Sheep, for rendering the Eſſay Eſſectual, reſolved to ſtate, and handle diverſe Caſes, natively reſulting from the ſeveral Parts of that compleat Patern, commonly called the *Lord's Prayer*. It is found neceſſary to premiſe ſeveral Important Truths, relative to the ſeveral Parts of it,

A

as

*A Casuistical Essay upon*

as a Foundation proportioned to what Fa-  
brick of Questions is to be respectively  
Built upon the same. And, in order to  
this, I shall lay down some Posirions, (so  
far as my design requireth) concerning the  
Compellation, viz. *Our Father which art in  
Heaven.*

1<sup>st</sup>. It is to be observed, according to  
the Harmonious Judgment of Reformed Di-  
vines, that the Designation, *Father*, is va-  
riously understood in Scripture, as signify-  
ing, 1<sup>st</sup>. The common Relation which we  
all are under unto that God, who Created,  
and doth still preserve us. He it is who  
giveth unto all Life, Breath, and all things. In  
this regard some Heathnish *a* Poets observed  
that we are all his Offspring. For, how-  
soever we owe in a subordinat sense, some  
becoming deference to such whom the Lord  
hath made *b* Fathers of our flesh: Yet he  
hath reserved it, as in an eminent way pe-  
culiar to himself, to be the Father of Spirits,  
having *c* formed the Spirit of Man within  
him; on which account likewise he is pleas-  
ed to design himself *d* the God of the Spirits  
of all flesh. And not to insist on a purpose  
abundantly plain, the Prophet *Malachi* un-  
derstandeth it thus, when he bespeaketh us  
in these terms, viz. *e* Have we not all one  
Father, and hath not one God Created us?

2<sup>ly</sup>. Notwithstanding, this is far from  
being



*The Lord's Prayer.*

3

being the only, or chief sense of the Compellation, though yet important in its nature, and so far as it goeth. There are other acceptions of far greater weight, more suited to Gospel discoveries, and peculiar unto these who stand in nearer, and more close relations to God, as their God, viz.

1<sup>st</sup>. He is pleased to call himself the Father of these who are privileged with a Birth from above, or the new Birth (for the Original word signify-*th* both.) In this respect his Children are born (*f*) *not of blood, nor of the f* <sup>Jo: 1</sup>  
*the will of the flesh, nor of the will of Man,* <sup>13.</sup>  
*but of God.* Thus (*g*) *he dwelleth in them, and walketh in them:* He is a Father unto them, <sup>2 Cor. 6 16 18</sup>  
and they are his Sons and Daughters. (*h*) <sup>h Ja. 1 18.</sup>  
*Of his own will begat he them, by the word of Truth, that they should be a kind of first fruits of his Creatures.* This noble Birth rendereth them, in so far, like unto their Heavenly Father, on which account, as the state of sinful Creatures can allow, they are said in Scripture, from the stamp impressed upon them, (*i*) *to be made partakers of the Di-* <sup>2 Pe: 1 4.</sup>  
*vine nature, and followers of the Lord* (*k*) *as dear Children.* 2<sup>ly</sup>. The Lord owneth the special relation of a Father towards his Children, whom he hath taken into his Family, and, of strangers, hath made Sons, by a free, and gracious Adoption; thus entering them upon a begun enjoyment of the

- Inheritance, and all the Privileges peculiar to the Children of God. This affordeth abundant ground for Holy and humble Confidence, in approaching to him by Faith as their Father; God having sent forth the Spirit of his Son into (l) their Hearts, teaching, inclining, and determining them to cry *Abba Father*. This giveth the Children of God that Glorious Immunity pointed out by the Evangelist, in these wonderfully significant words, viz. (m) *to as many as received him, gave he power to become the Sons of God*: That is, to lay claim to, and freely to use such privileges as belong unto that estate, and to expect the Glorious Inheritance as Heirs, (n) *Heirs of God, and joint Heirs with Jesus Christ*. 3ly. Divines observe, that the whole Society of *Israel* is honoured with, and distinguished from other Nations by this Title. The Spirit of the Lord by *Moses*, declareth expressly to the whole Congregation, (o) *Ye are the Children of the Lord your God*. And if any should incline to apply this by Analogy to the whole Company of the Members of Visible Church: I shall not much reclaim, though I sincerely Judge, that *Israel*, in this, did rather Typify or Represent the Children of God by special Adoption; who, in the full significance of the term, may say (p) *doubtless thou art our Father*. And it is care-
- 1 Gal. 4 4.
- in Jo. 1 12.
- in Rom 8 17.
- Deut. 14 1.
- p Isa 64 8

carefully to be observed, that, though Expressions of this kind be several times used concerning the whole Body of *Israel*; yet our Lord Jesus did more than once, expressly and awfully Caution them against the mistake and abuse, and clearly displayeth their Wickedness, in deriving undue Comfort from that, and the like Designations, while their Heart and way was downright contrary to such Honourable denominations, *q Think not to say within q Mat. your selves, we have Abraham to our Father. 3. 9.*

And though the Scribes and Pharisees, as the stricter sort of that People, might have thought their Claim the fairer upon Accounts of this Nature: Yet the Lord interpoeth by Just, Penetrating and Repeated Checks, *\*ye are of your Father the Devil; \* Jo. 8.* holding forth plainly, that howsoever divers <sup>44.</sup> things encouraging are spoken of the <sup>1 Jo. 3.</sup> Church in general, chiefly with regard to <sup>8.</sup> the Lords Elect Children, as the better part; yet he abhorreth the hainous enormity of Proud and Corrupt Natures, flattering it self on such Pretexts.

3dly It manifestly resulteth from all this, that, in the more full and proper Signification of the term, *Father*, as we are taught its meaning in the Word, especially under the clearer Dispensation of the New Testament; No Person, in the

*A Casuistical Essay upon*

the State of Nature may look upon himself as a Child of God, and in that Relation, approach unto him as a Father: This Dignity being peculiar to these, who, as  
 \*Ro. 8. the Sons \* of God, are led by the Spirit of  
 14. God, and enjoy the Rich and Distinguishing privilege of the Effusion of the Spirit of God into their Hearts, Teaching them  
 \*Gal. 4. \* to cry *Abba Father*. Neither is it to be  
 6. over look't without some notice, so far as such Remarks may go, what the Jewish Rabbies have told us, that it was not permitted to Servants, or Hand Maids, to design their Masters, Father: We are all by Nature servants of Sin and Satan, though ignorant of, and very unwilling to Acknowledge this Bondage. Hence, it evidently followeth, that the most exact care is to be Adhibited, least any, even the least Expression tending to harden in false Peace should, though unwarily, escape us.

*Quer. 1st.* Is it Congruous to use the plural number in secret? The ground of the Doubt is, || that undoubtedly secret Prayer was understood in the Question, and Christs Answer to the Disciples ( whatsoever may be meant further ) and yet the word *Our* is adhibited. I Answer very briefly 1st. That many, or most things which are the matter of secret Prayer, must

must be Expressed singularly, because peculiar to our selves, and such wherein we cannot comprehend others. Many secret Sins, Tentations, Issues, and various Necessities, are of such a Nature, that we cannot know the State of others, with Reference to them; a great number of *Psalms* and Prayers narrated in Scripture run thus. I need not mention particulars, being known to any who are concerned about these things. 2ly. Seeing Believers are (x) one Body, and as diverse Members united to the same head, its very proper for particular Persons to Address plurally with an Eye to this. 3ly. I see a beauty in it, that Immunity from (y) Rancour, Alienation of mind, and Private Quarrellings, may thus be kept up, and declared more Solemnly.

x 1 Cor. 12. 10.  
Ro. 12.  
5 Eph. 4. 4. 5.  
6.  
Tim. 2. 8.

*Quer.* 2. May such as are in the state of Nature say, *Our Father*? I Answer 1st. That in the more proper, through, and Gospel Sense of the Word, none of them may, as is evident; and though the Term *Father* be sometime understood in a general way, which is \*applicable to them, yet that is far from being chiefly intended here, and whatsoever may be alledged on the score of Church-membership, our Lord Jesus declareth plainly to the painted Pharisees, *ye are of your Father the Devil*, Jo.

\*Mal. 2.  
10.  
Act. 17.  
28.



*A Caluistical Essay upon*

8. 44. Mar. 3. 9. It is peculiar to the Child of God to say *Abba Father*, Gal: 4. 6. 2dly. Forasmuch as this succinct Prayer expresseth the peculiar stamp, and native Beauty of the Lords Children, it is their duty to have an eye to it, intreating and waiting upon the Lord to make them such: Who knoweth what a God of infinit power, and Compassion may do?

*Quer.* 3. What shall these do, who sometime could call God, Father, but now they are cast out, and all is Darkned? Answer

a Mar.  
15. 24

b Jer. 31.

1. 2. 18

19 &c.

2 Cor. 2.

14.

Luk. 22.

11.

c Mal

1. 6.

d Rom

11. 29.

1st. Let them leave their Complaint upon themselves, and beware of Intertaining (a) hard Thoughts of the Lord; this will not make up, but increase the breach 2ly. Seing Love is the grand. (b) Attractive of the Lords Children; the way of recovery will be to look by Faith in a kindly way to the Lord, and a humble Designation of *Father*, will be, through Grace, a Mean for retriyal. (c) He is God, and Changeth nor; his (d) Gifts and calling are without Repentance.

As to the other part of the Compellation, viz. *Which art in Heaven*, passing intirely the Exposition, as Treated by Famous Authors.

*Quer.* 1st. How shall suitable Thoughts of the Lord in Worship be attained? Or thus, In what ways doth the Lord bring his People

*The Lord's Prayer.*

¶ 9

People to worship him with \*Knowledge; \*Act. 17  
for other ways he cannot be worshipped a- 22. 23.  
right? The Grounds of the Enquiry are \*1 Tim.  
 manifold and plain; viz. The infinite \* and 6. 5 16  
 incomprehensible Glory of Him whom we Isa. 57.  
 adore; the Darkness and Perversity of our 15  
 || Minds, together with the Extream and || 8. 5.  
 Soul-ruining danger of wrong Impressions: Ro. 8 7:  
 and more the like. Act. 7

I Answer 1st. No Person howsoever stat- 22. 23.  
 ed, who is still in the State of Nature,  
 can have any one right Thought || Concern- || 1 Cor.  
 ing the Lord: Even this material Light of 2. 14.  
 the Sun, cannot be Rightly Conceived by  
 the Blind; nor is known but by the open-  
 ing of the Eyes. Revealed Light alone  
 Discovereth who the || Lord is, and Enter-  
 eth not, but by his opening the Heart. 2ly. || 2 Cor.  
 The Spirit of the Lord by conveying into the 4. 6.  
 Heart his own Testimony || concerning him- Act 16.  
 self in the word, maketh Light, to pene- 14.  
 trate with a || Strong hand into that Dun- || Eph. 1.  
 geon, and thus the Believer attaineth Right 17 18.  
 thoughts concerning the Lord, not such as \* Acts  
 are hatched by himself, and Spun out of 26 18.  
 his own Bowels; but Imprinted upon his Luk 10.  
 Heart by the Lord, who Testifieth con- 21.  
 cerning himself † in the Word, and carryeth Mat. 11:  
 in his own Testimony into the Soul. This 26. 27:  
 giveth true knowledge; and though at first Jo. 14.  
 weak and Childish, yet it shall be made to 16. 17.  
 † Hosi  
 6 3,  
 grow. Ro. 4 18,

B

grow.

grow. *The Child truly knoweth the Parents*  
† 1 Cor. *but Childishly, yet afterward attaineth † more*  
13. 9. *Judgement, and the little which is known, is*  
20. *known truly. The weak Vessel Receiving*  
*a little of that vast Ocean, and shall be made*  
*still more Capacious, till plunged into Glo-*  
*ry. 3ly. As to the difficulties moved from*  
*the Infinite, Incomprehensible and*  
*Glorious Excellencies of the Object*  
*I offer a double Solution. 1mo. The*  
*Believer humbly acknowledgeth all this*  
*and that it is his Business to adore and*  
*admire; but not to Comprehend. Sooner*  
*might the vast Ocean be contained in the*  
*hollow of an Infant's hand, than that a*  
*Finit, and far less a Sinful Creature, shall*  
*in the least, Fathom Infinite Glory, in any*  
† Joh. *thing belonging to it; yet this doth not*  
3. 33 *any way Impede a humble Reception of the †*  
& 6. 69 *Lords Testimony, concerning what he hath*  
*revealed. 2ly. We have great, sure, and*  
† Joh. *Sweet Relief as to this, from that Glorious*  
3. 14 *Mystery: The word made Flesh † and Dwell-*  
1 Tim. *ing amongst us: God manifested † in the*  
3. 16 *Flesh, and Tempted in all things like unto us,*  
† Heb. *4. 15. Sin Excepted. Thus Infinite and Glorious*  
*Majesty is Tempered, and ( may I to ex-*  
*press it) beheld with Safety, by a kind of*  
*Reflex Light; whereas a more direct view*  
*would overwhelm.*

*Quer. 2d. Why is the Lord in Prayer*  
*confi-*

# The Lord's Prayer.

considered *as in Heaven*, seeing he is every where, and filleth the Heaven and Earth? † Psal. 123. 1. Tha it is, and should be so, the † Har- &c. & mony of Scriptural Revelation and the Ex 1 King. 8. 22. perience of Saints in all times, and places, doth abundantly confirm, and even the Lam. 3. Glimmerings of Poor Blinded Heathens tend- 41. ed that way; yet we are to understand Isa. 62. 15. Mainly the Eye of Faith, for the Penitent † Publican durst not lift up his Eyes. I can say † Luke. 18. 13. but little on this head; only I humbly Render these following particulars. 1mo. \* 1 Cor. 13. 10. The \* *Glory of the Lord is fully display'd in the Heavens*, I mean so far as Compleatly 11 &c. to fill, Overflow and Swallow up the Glo- 1 Joh. 3. 1. 2. rious and Glorified Inhabitants of the same. 3. Our King, Lord and Lawgiver, hath his Roy- † Rev. 7, 9, 10, al Palace there: Hence it is proper to have &c. the Eye of Faith fixed where Glory dwels. 15. &c. 2ly. The Lord Jesus (equal and one with \* Isa. 57. 15. the Father and Holy Ghost) Sitteth on the Right hand of God in the Heavens; He bath 66. 1a ascended on High that he may † give Gifts unto Men. He as Glorified, is our Head, \* Heb. 13 Pl. 69 and the inexhaustable Source of all vital in- 18. fluences to us; and therefore its necessary to have our Hearts & Eyes in the Heavens, 3ly. Col. 2, 19, Poor outcasts, who have gotten a View, Eph 4, and are upon the way of a Return to their & 9. 10, Native Country, have the Eye upon it, even Eph. 4, amidst their greatest Strugles, and when 1c 16. tugging Joh. 1. 168



tugging at uneasy Oars against Wind and

- \* Joh. Tide, not without Danger of Perishing.  
 3, 6. *Believers have their Birth from \* above,*  
 Ja. 1. *their Country Treasure, Hearts Desires,*  
 18. *and Delight's there. Its sore against their*  
 Mar. 6, *Mind, that any thing should Remain on*  
 19. *Earth, but the Lump of Clay, till the Lords*  
 20, 21, *time; and should not their Heart and Eye*  
 22. *be in Heaven, while they Address the*  
 † Joh. *Throne of Grace? 4ly. Christs Intercession*  
 2, 1. *is performed in the Heavens † and the Stress*  
 Heb. 7 *of all laid upon it by Faith,*  
 25. *5ly. It is more especially in this duty,*  
 Rev. 8, *that \* Faith and all the Graces of the Spirit*  
 3. *are exercised, and thus, the poor traveller*  
 \* Ja. 5 6. *wrestleth Heaven-ward, and getteth forward*  
 Eph. 6 *in his † way: A fixedness of the Eye where*  
 18 *the prize lyeth, is a choice mean towards*  
 Rom 8 26. *strengthening, and encouraging, vigorously,*  
 † Phil. \* *and patiently to run the race; and the*  
 3 13. *Scripture teacheth † to strive in prayer.*  
 Heb. 12 1 2 *6ly. The Creature should be wholly out of*  
 3. *the eye in worship, particularly in Prayer, and*  
 \* Rom. only placed where the Lord would have  
 15 30. *them, without intruding betwixt Christ,*  
 † Mar. and the Heart, and hence we should aspire  
 22 37. *to be filled with that Glory which will ob-*  
 Psa. *scure them to a disappearance. A more di-*  
 57 7 8 *rect beholding of this material Sun filleth*  
 & 10. *the eye to such a degree, that for a while*  
 1 2 3. *scarce any thing else can be seen; as his ris-*  
 &c. *ing*



ing dasheth the Night-Luminaries to an utter disappearance, much more will a believing view of him who dwelleth in the Heavens † make Creatures to vanish, and lay the most insinuating, and usurping Dragons prostrate upon the ground. 7ly. Here † Mat. 13 24 11a. 2 20. Zions Children have a sweet look, \* and are privileged to these ravishing views, \* Psal. 115 3. 1 Thes. 5 17 18 when otherways incompassed, and filled with † Lugubrious aspects on all hands. 8ly. The high prospect which this affords, and they enjoy, who are candidates of Heaven, † Act. 7 59 60 intpireth to a detestation, and disdain of the most alluring, \* and lofry pleasures of sin. With what eye would the Heir of a Kingdom look upon the offers of a Laborious Service, with parched Cloaths, and in a mean smoaky cottage? This I say, not in the least to disparage the meanest lawful Service, and Station, which I am strongly assured is preferable to the brightest Imperial Diadem, when † the Lord is served, † 1 Cor. 7 20 and enjoyed in it. But to evince that a believing view of Celestial and Immortal Glory, procureth a looking upon the most flattering pleasures of sin, as both loathsome and abject, for which effect a sight of him who dwelleth in the Heavens, is absolutely necessary, and greatly conducive.

The Questions and Cases, springing from the Preface, being now expedited, in so far

far as was Designed in this Essay. I proceed to the first Petition, and presupposing the Exposition as delivered by Renowned and Orthodox Divines; I only premise a few Positions, as Preliminary concessions, which besides their Native Import, may be of considerable use for understanding the Subsequent Cases.

\* Prov. 1st. *The Lord* \*made all things for himself, nothing can be added to the Lord by any, or all the Creatures, who have their being, and all, only from him. Yet he is pleased to discover somewhat of his † Glorious Excellencies in them, and by a Sovereign, Wise, Holy and Overruling Conduct, to make them work together for discovering what it pleased him, in these ways to manifest, and bring to pass what from all Eternity he had for his own Glory decreed.

2dly. As every thing according to its Nature, dependeth wholly upon the JEHOVA, who gave it a Being, Preserveth, and Governeth all things ( seeing it is Essential \*unto Creatures as such, to have as much of Dependance as of Being ) to they depend variously upon their Creator, who likewise preserveth and Ruleth them, the diversity of their Respective Natures, requiring a dependance proportioned. Hence reasonable Creatures, according to their Rational Nature, having been made only capable

The Lord's Prayer.

15

able to know, and Acknowledge this  
pendance, owe unto their Maker an  
Image suitable to the same, by an *intire*  
*Unlimited Subjection unto him, as their*  
*and Law-giver*, in prospect of the  
count which they are to give unto him,  
proportion to their Trust.

ly. Although Man in his fallen Estate,  
wholly unbinged, being quite out of that  
ture, wherein the Lord Placed him in  
Original Constitution, and of a Set, di-  
ly contradictory to the same, having  
ed himself intirely † off from his Lord, and † Ps. 1,  
g altogether immersed into Delectable 53. 23.  
; the gratifying whereof, every one in Jer. 2,  
State of Nature, under some one dis- 13.  
se or another, maketh his intire Business:  
all the Elect of God, are, and shall be  
right, as to the main, by a Convert-  
change, which \* retrieveth the Image of  
lost by our Sin and fall.

ly. Upon the whole, the state of man  
as to a Right Disposition of the Na-  
Heart and Way, upon a Gracious  
saving Change, may be fitly summed  
into a Pointing † aright towards one God † Mat. 6.  
three Persons, revealed in the Gospel, as 1. 24.  
one, Great, and Ultimate end, where- 1. 24.  
all our designs are to be wholly swa- 1. 24.  
ved up; and a believing attendance, and 1. 24.  
pending upon the Lord Jesus, with a 1. 24.

Vigorous

\*Ph 3 Vigorous pressing \* after that chief end,  
10. 12. the ways, and by all the means of  
P127 4 Lords appointment.

Seeing Man in his fallen Estate is  
an utter Impossibility, and the great  
version from Hallowing the Lords Na  
yea such as are Invincible, till the  
come in his great power.

Quer. 10. In what way doth the L  
with a strong hand instruct, loable,  
Determine the Elect Vessel, to give  
him the \* Glory due unto his Name  
what are the first Breathings of this  
\*Pf 29 upon a Gracious Retrieval? I Answer  
1, deducing the thing from its source,  
which effect I offer the following Sch  
as pointing in a word at the chiefest  
||Jo16,8 of a Judicial Process. 1st. || The Sin  
Convict, i. e. his true Estate as a  
of the first Adam is discovered, with a  
\*Pf 50, Majesty from the Word, in \* Represen  
4 A 2, and setting home upon the Conscience  
35, 36. his Sinfulness in deed, Heart and Na  
37. &c, 2ly The Sentence of the † Law is  
† D ut pronounced in the Conscience, and the Si  
27, 26, wounded to the Heart in a strong per  
Gal 3, sion from the Lord of his lying unde  
10, and utter Estrangement from the Kn  
||Jo2 1, ledge of Christ, and Faith in him, w  
2, 3, 12, 3. search his guilt and danger more de  
30, ly upon the Heart. 3ly All the Defen

Cavils, and shifts whatsoever, are Answered and removed, so that he hath nothing to say against the Equity, and Glory of the Sentence, nor any thing to alledge, why it should not be execute instantly, if it should please the Sovereign Judge to give the Command. This I understand by *\* stopping of the mouth.* 4ly. The self-condemned sinner seeth that he is † lost, *i. e.* wholly ignorant of, unable, and unwilling to submit to the Righteousness of Christ. 5ly. In this utterly forlorn plight, the Ransomer, and Ransom, are discovered by a powerful, and effectual *\* enlightening work of the Spirit from the Word.* Hereupon 6ly. The poor perishing sinner, on the brink of, and sinking into the Pit, is, by the mighty power of God, made to fly unto the † Lord our Righteousness. This I understand, and believe to be the first entrance of giving unto the Lord, the Glory due unto his Name, while the humbled sinner acknowledgeth himself to be as void of Righteousnes, as Christ is free of sin, *\* who was made sin for us.* Hence not only the open opposition unto, but also the prophane nibblings at this Doctrine, by ascribing somewhat to fallen Man, under some one or other hellish disguise, which these dregs of time afford, are to be detested, as  
C
striking

\* Rom.

3 19.  
Judg.

10 15.

† Luke

19 10.

Rom. 9

from 32

& 103.

\* Joh.

6 44 45

Job. 33

22 23

24.

† Jer.

23 6.

1 Cor.

1 30.

\* 2 Cor.

5 21.



striking at, and secretly undermining all the Foundations of Religion.

*Quer.* 2d. Whence may it, through Grace, be evinced, that matters are, as to the main, rightly stated in the Soul, with reference to the chief end. I presuppose that blossoms may be fair, & have † a promising appearance, where yet the former bondage continueth, though the chains be † guilded, and that the most alluring attainments, from more common Gifts, while self remaineth upon the Throne, do but render the Dominion of sin, and Satan, the more dangerous, because the less perceptible, after his return to a † *House sweep* and garnished with seven worse than himself. It may be likewise presupposed, that passing glimpses will be sweet and quickening, while somewhat of the Glory of Christ is seen \* transiently, and yet all turn to a greater strength of Satans Kingdom, and sometime such heights of wickedness, as prove almost or altogether irretrievable. Upon these, and the like accounts, the case is important, and a special conduct requisite for cutting the threed. I intend brevity in these Essays, and therefore shall only represent the following Select Answers. 1<sup>st</sup>. Self, with whatsoever seedeth it, whether allurements of the Creature, or shadows of Righteousness, together with all

† Mark  
12 34.  
Mat. 13  
20 21.

† Mat.  
12 43  
Luke  
11 24  
25.

\* Mat.  
21 9  
Heb: 6  
4 5 6.

all the powers, and policies of Hell, for  
 supporting that Government, will be found  
 to have done their utmost, e're they be cast  
 out. In this case the evil Spirit doth not go,  
 of design to bring in more, but is † stormed † 2 Cor.  
 out, after all possible efforts, and contri- 10 3 4.  
 buances to keep the hold. 2/y. A fixed Like 11  
 view of the Pearl, and Treasure, inhaunceth 21 22.  
 the whole estimation of the Person, so as R m.  
 the former (howsoever cunningly disguised) 13 12.  
 Dragons tall to the ground, while the poor  
 tossed Soul hath reached Land, by such  
 discoveries as have ravished the Heart, to \* 2 Cor.  
 a deliberat, and in the Lord's strength, 9 14.  
 unalterable choice, and for Joy thereof, Phil. 3  
 a cheerfully parting with all things. 3/y. 9 10 11  
 Hence it becometh the \* great, and 12 13.  
 (may I so term it) predominant am- &c.  
 bition, to attain under the influences of \* 1 Joh.  
 Heaven, perfection in Holyness. 2 16.  
 The \* Lust of the Eye, the Lust of Prov.  
 the Flesh, and the pride of Life push still 30.15  
 to the utmost, and acknowledge no mea-  
 sures; and thus it s sincerely Stated with † Mat.  
 matters in this Regard; the Believer can 15 48.  
 never be Holy Enough, he is insatiable in 1 Joh.  
 pressing after more evidence, and through- 3. 34  
 ness of Light, † Vigour of Life, and in-  
 crease of Spiritual Strength towards a Sted-  
 dyer Progress in the Lords ways, Fighting  
 against, and overcoming Temptations. 4/y  
 It

|| *psal.* It is his Element, and one || thing, under and t  
 63 1: the breathings of Heaven, to press after the e g  
 2. 3. & Lord, as his *Alpha* and *Omega*. 5ly. What soul  
 27. 4. soever difficulties be in the way and not w  
 Luk. 10. though they put him to a Stand for some how  
 42. while, yet thorow he must, and will be not a  
 \* Mat. in the Lords Strength, and can not rest on strei  
 4. 29 this side of them, it is his concerning, yet req  
 30. & delicious \* Exercise, to pluck out the Right stor  
 18 8. Eye, and to cut off the Right hand. 6ly, This Con  
 Ma k 9. great end giveth the Rule, and measure to whi  
 47. every thing else, which he alloweth no *hor*s  
 \* R- m: other place, but what a due Subordination No  
 11. 36: requireth. 7ly. † Trading with Heaven 'and  
 Rev. 1. the keeping Accounts clear in this RespeCt by  
 8. is his great Business upon Earth. For  
 † Phil. 3. 20. *For as much as* Self is still in being, & hark bei  
 11. 50. a considerable measure of Strength, and tha  
 23. cunning Address, where yet it is spoyled wh  
 of its Reign, the prevalency may, and doth ing  
 procure various Fluctuations. Hence, the  
 Quer. 3. In what ways it pleaseth the wh  
 Lord to quiet the Believer, as to his Since ma  
 rity in the Main, tho often carryed aside on  
 towards by Ends through the Remaining Se  
 influence of a \* Law of Sin in the Mem ou  
 \* Rom 7. 23 bers, warring against the Law of the Mind? or  
 For Answer, I shall Represent a chain of po  
 sitions, the Nature of the purpose seeming  
 to Require this Method. 1st. Notwith-  
 standing a Gracious, and Saving Change,  
 and

and the Believers pointing a right towards  
 the great End, with a single bending of the \* Rom:  
 what Soul's Outgoings \* that way; he may be 7 152  
 notwithstanding carried off, and hurried 16. 192  
 down the Stream for a time. Vessels sail 20. &c.  
 be not always towards the desired Port in a  
 straight Line. Winds and Tides may be  
 frequently contrary; and more violent  
 Right storms do sometimes break all Measures:  
 These Conflicts are subjected to many Vicissitudes,  
 which may for a while raise Servants † upon † Eccl.  
 horses, and make Princes to walk on foot. 10. 70  
 Notwithstanding, 2ly. Heart and Eye are  
 set right, and the sway of Idols, whether  
 by deceitful insinuations, or oppressing  
 Force, is matter of grief † and heaviness; † Psal.  
 being sincerely look'd upon as much worse 32 34.  
 than any Secular Loss, pain, or Trouble Hos. 14  
 whatsoever. The Bait may, by it's allur- 8.  
 ing Appearances, deceive for a while, but Jer. 31  
 the covered hook soon pierceth, and the 18. 9.  
 whole System (may I so call it) of re-  
 maining Lusts in every kind, is freely lookt  
 on, and resented as a Body || of death. 3. || Rom.  
 Seeing this Prevalency of the Lord's, and 7. 24  
 our Enemies, through the ruining Insinua-  
 tions of Accursed-Self, is an uneasy Bondage;  
 and the Believer, during its continuance,  
 out of his Element, and as out of Joint, he  
 can find || no rest; but lyeth prostrate at || Psal. 6:  
 the Throne of Grace, untill it please the 6. 4. &  
 Lord 8. 1. 2.

*Lord to arise and scatter these his Enemies*

Such as have the single Eye, are pained by the Interposition of False Ends, as a Mote cast into the Eye afflicteth it sensibly.

When it pleaseth the Lord to disengage the Soul from this Thicket, (as he assuredly doth, and will do from time to time) the

¶ Psal. heart is enlarged, and the Believer pursues  
119. 32. || cheerfully a flying Enemy, and would through Grace, greatly prevail: but that the Pursue is stopt too quickly, and that

¶ Num. Canaanites || remain, as prickles in the Eyes  
33. 35 and Thorns in the Sides.

Seeing False, and By-ends creep on insensibly, even after the Believer hath been set right, and continued perhaps for a long time Upright, as to the main: *Self* being Connatural to us, and insinuating continually, under many species and taking Disguises

*Quer. 4th.* In what ways doth it please the Lord, to carry them off from these far ends, and to purge out the Lusts, which byass our Hearts towards them? I Answer in the following positions. 1<sup>st</sup>. Whatever variety of Plausible and fair pretences is used for keeping, and carrying us off

† 2 Cor. from the Lord, as our *Alpha* and *Omega*,  
4. 3. the strength of these projects, will still be  
Eph. 4. sound in that † Darkness of our minds,  
18. & 5. which exposeth us to many, and strong  
8. Delusions. Hence, our subtle Enemies a-  
Jsa. 25 dorn



*The Lord's Prayer*

23

dorn their Baits, with such a Diversity of  
 exquisite Art, suited to the Respective  
 natures, and persons, for which they design  
 them, as procureth the greatest keenness,  
 and Greediness, in swallowing them up; and  
 therefore the proper and only way of cure,  
 I know, is a Humble attendance upon the  
 Lord in his strength, that it would please  
 him to send forth his \* Light, and his Truth, \* Psal:  
 for Discovering the Involved, and Hellish 43. 3.  
 artifice, and Disclosing the Soul Murther- 2 Cor:  
 ing Hooks, which these specious Baits do 4. 6.  
 cover, with the greatest Streatches of Art,  
 and Cunning, Hell it self can devise. 2dly.  
 In this manner is the regnant power of such  
 Contrivances effectually † dashed, by the † Marc:  
 first entrances of *Saving Light*, and the re- 13. 44.  
 maining strength, with the proportioned 45.  
 influences of Idols, brought down accord- Psal: 27.  
 ingly by the Continuance, and increase 4.  
 of the same. I know no Idol so subtile,  
 as they who are Richly Beautified with  
 Christ's Image, when inordinatly respect-  
 ed, and Loved; and yet even these eva-  
 nish into a Disappearance, and are happily  
 lost in this Abyss of that Glory, which is  
 displayed when he is seen, *in whom the* || Col. 2.  
*fullness of the God-head dwelleth Bodily.* As 9.  
 no Idol can so much as (may I so term it) 11a. 33.  
 once peep out, where the Light of Glory, 17.  
 shineth, so Approaches towards it, do in a  
 propor-

proportioned measure, go to the very Bottom, and pull up the Roots of this Malady. No *Dagon* can stand before the Glory of Christ.

Our Lord hath expressly taught us, that if the Eye be single, the whole Body is full of Light, which I understand to express a Right Temper of our Soul-concerns every other way, in regard that the great end giveth the Rule and Measure to all our Motions. Hence,

*Quer. 5th*, In what ways this is wrought, or what may be the Influence upon all this of pointing under the Breathings of Heaven aright, towards the great end? For Order

Answer, I shall 1<sup>st</sup>. Class in a particular, or first, two, the chief things which the Believer would with his whole Heart, have rightly stated. 2<sup>dly</sup>. I shall in a Word, point

at the Influence of the Single Eye, towards stating aright in these respects. As to the first, I observe among other things these following, 1<sup>st</sup>. That the Light of the knowledge of the Glory of God, in the face of Jesus Christ, may be keep'd

† Psal.

27. 4.

Jud. 20.

21

Gal. 2.

2.

clear, and Faith preserv'd in some Vigour without hesitating, or staggering, as to the

chain of revealed, and fundamental Truths, and the Soul continued in the Channel of a quiet, pleasant and humble Acquiescence in the Lords Disposal, and believing De-

pendance

Dependance upon him. 2. That Sin and Duty in their Nature and Differences, may <sup>† 1. 25.</sup> still be <sup>8. 9. 10.</sup> evident, not only in matters of <sup>&c. and</sup> greater weight, but also in the more com- <sup>143 10.</sup> mon business of <sup>R. 8. 14</sup> Life. 3. That the Anchor <sup>† Ps. 45.</sup> may hold, and a sure Retreat may be reach- <sup>1. 2. 3.</sup> ed, whatsoever Affliction befall, even tho' <sup>& 48. 3.</sup> Appearances should be terrible, and Things really devolved into an Extremity. For the (2.) viz: The Influence of Singleness as to the End, or rather of the Spirit of the Lord, breathing in this way from the Word upon the Soul. Towards this I tender two or three plain Remarks, according to the Order of the Classed Particulars: As to the first, Seeing Gospel Truths Concenter entirely in <sup>† Eph.</sup> Jesus, who is our *Alpha* and *Omega*, <sup>4. 21.</sup> they are all held fast under the Influ- <sup>Rev. 1. 8</sup> ences of Grace, and the Soul kept in a hum- <sup>Joh. 14.</sup> ble, quiet and Believing Strain, by eying <sup>26</sup> him as the great End. For the (2d.) All <sup>2 Cor. 1.</sup> can reach at the time amounteth to this, viz: <sup>29</sup> That as the Light which discovereth the Lord himself, manifested in the Gospel, ar- teth the Soul towards him, who is our *Alpha* <sup>\* Ps. 1.</sup> and *Omega*; and thus *fixeth* <sup>123</sup> the eye, in a <sup>Jer. 10:</sup> Believing Expectation of his Gracious Con- <sup>23</sup> duct: So in this way it plealeth him sweet- <sup>Isa. 35. 8</sup> ly to enlighten, incline and determine the <sup>Pf. 32. 8.</sup> Mind, either by Light, direct or deduced by Just Consequence from the Word; or at

least, by Considerations, just, lawfull, and agreeable to it. In which case, I judge it safe to go on, as the Freedom of Mind thus qualified and bounded, may allow; untill it pleaseth our Blessed Guide to clear Matters further: Leaving in the meantime the whole on Him, in a Submissive and humble Willingness, to be disposed by Him, as shall seem good in His Sight: And it will be found a *grieving the Spirit of God*, and therefore wounding to the Conscience, and many ways hurtful, when, in opposition to this, *we are* \* *swayed by man*: Or, upon Considerations meerly Rational (according to our corrupt Reason), without looking for a higher Conduct, and would earnestly Recommend it to the Lord's Children, not to thwart this duely qualified Sweetness of Freedom, or steer the Course in a Contrariety to it, even in the least degree; yet still lying open to, and waiting for more of light, about the Lord's Mind, especially in what may remain doubtfull. As to what concerneth the (3d.) I have observ'd, that no Trouble ever cling'd, but by the Intervention of Self darkning and byassing the Mind, under some one or other Disguise or Colour; and hence the pointing aright, as to the great End, leadeth to such a sheltering in the Name of the Lord, *as a strong || Tower*, which raiseth the poor tossed Creature above them all.

\* Gal. 1.  
15. 16  
I sa. 2. 22

|| Prov.  
18. 10.  
1 Pet. 3.  
6. 13.

Nothing

Nothing can harm the Person, who hath  
(may I so term it) Christ next his heart;  
and therefore between him and *the Trouble*.

Forasmuch as the Promise, that the whole  
Body shall *be full of Light*, doth, amongst other  
things, manifestly imply Sweetness, Sere-  
nity, and Delight, which, beyond doubt,  
the Believer enjoyeth in a proportion to the  
Singleness of his Eye; and yet even after  
much Evidence of Light, and distinct Ex-  
perience, *Floods of troubles may at some times*  
*break in* || upon him, as an impetuous Sea o-  
verflowing all it's Banks, or secretly under-  
mine him, and for a while carry all before  
them. It may be enquir'd;

|| Ps 6:  
1. 2. 3.  
& 31. 9.  
& 33:  
per tot 7

6. Whence doth this proceed, and how  
may it be remedied? As to the first branch,  
I observe the following Sources, which  
shall be touch'd in a word, because abun-  
dantly plain: 1. Unwatchfulness, which  
giveth the Rise, and affordeth many Ad-  
vantages, to Surprises of this kind: *He who*  
*is † not upon his guard*, though otherways  
Valiant and Successful, may be readily over-  
reached, when Enemies get in betwixt him  
and his Strong hold, and are like to twil-  
low up the poor tossed Creature, while  
secluded from his only Refuge. 2. A  
Secret Elevation of Mind, or the Dan-  
ger || of it, procureth *Bufferings* of this || 2 Cor  
sort for humbling, or preventing; seeing 12. 7.

† Ps. 30  
6. 7.



the Lord will have Pride hid from the Eyes of his Children, and Spiritual Improvements do so exhilarate the Mind, that through the Strength of Corruption it is Lyable to be puffed up. 3/y. Laying Stress upon the Joy of the Lord, and Rashly promising to our Selves a continuance and increase, without acknowledging † the Lord, in a Suitable-  
 † Phil 3 1. 2 nels to the Scope and Tenor of the New Co-  
 3 venant, bring, Righteously, a sudden Change upon us to the contrair, *that we may know*  
 \* Ro. 11 20. *in, and by whom we \* Stand.* There's a Beauty in it, that the most confirmed Believer finds his own weight, even in damps of trouble, that he may know his holding. As to the other Branch. *viz.* The cure when the heavyness of a Rankled Mind puteth it, as it were, out of Joint, and Rendereth it unfit for action: The clearest Light I could  
 ever see, was from that passage, *viz. Be || still*  
 45. 10. *and know that I am God,* it is the Sum, and Source of all our Sins and Vexations, that  
 \* Gen. 3 5. *we will needs be as \* Gods :* This Poyson early instilled hath some depth of Root, even in the Lords Children, and is the bitter Fountain of much Sin, and Anguish ; for either we acclaim, as Gods, the Disposal to our selves, and Fear or Faintshly sink, when our Measures are broken or crossed, or we are willing to be disposed of in our Per-  
 tions, and all that Concerneth us, by the Lord,  
 Believing

*The Lord's Prayer.*

29

Believing firmly, that his Dispoſement is † † Dear, Glorious in it Self, and beſt for us; and in ſo 32. 4.  
 far the Believer is Impregnable, let Devils Pl. 111.  
 and their Inſtruments do their worſt, it is 3. &  
 enough, *he is ſtill, and knoweth that the Lord* 25. 10.  
*is God.* Having often obſerved in my own Ro. 8.  
 ſad, and humbling Experience, that the Soul 28.  
 may be, as to any ſenſible Injoyment, quite  
 Emptied, and the Believer may be much,  
 and ſear leaſt he be intirely unhinged, as to  
 the ultimat End, which he ſingly propoſeth.

*Quer. 7.* In what ways it pleaſeth the  
 Lord to Retrieve from this Low Eſtate? I || Act. 2  
 Answer, firſt, although he be not Ignorant of 37.  
 the Terror || of the Lord, & believeth that our 2 Cor.  
 God is a *Conſuming Fire*; yet being a Child 5. 14.  
 of the Family of a humble Obediential Temp- Heb. 12;  
 er, and Chiefly Influenced by Saving \* *Faith*, \* Gal.  
 which worketh by Love, and melted through 2. 20.  
 the Grateful Sence of Mercy; it will not & 5. 6.  
 be ſound that Terror is the proper or Im-  
 mediat mean for his Recovery, though un-  
 doubtedly neceſſar to Allarm the ſecure Sin-  
 ner, that he may *flee from the wrath to come.*  
 2ly. As the Lord Jeſus, by the firſt discoveries  
 of himſelf, who is the Pearl † and *Treasure*, † Mat.  
 brought him into a Gracious Eſtate; ſo it is || 13. 44  
 by Renewed kindly views, that he is ſet 2 Cor.  
 Right again, and brought back even from 4. 6.  
 the loweſt Ebb; thus a Compaſſionat \* \* Luke,  
 Look from the Lord Jeſus Melted *Peters* 22 61.  
 62.

Heart,

the Lord will have Pride hid from the Eyes of his Children, and Spiritual Improvements do so exhilarate the Mind, that through the Strength of Corruption it is Lyable to be puffed up: 3/y. Laying Stress upon the Joy of the Lord, and Rashly promising to our Selves a continuance and increase, without acknowledging † the Lord, in a Suitable-ness to the Scope and Tenor of the New Covenant, bring, Righteously, a sudden Change upon us to the contrair, *that we may know in, and by whom we* \* Stand. There's a Beauty in it, that the most confirmed Believer finds his own weight, even in damps of trouble, that he may know his holding. As to the other Branch. viz. The cure when the heavyness of a Rankled Mind puteth it, as it were, out of Joint, and Rendereth it unfit for action: The clearest Light I could ever see, was from that passage, viz. *Be || still* 46. 10. *and know that I am God*, it is the Sum, and Source of all our Sins and Vexations, that \* Gen. we will needs be as \* Gods: This Poyson 3 5. early instilled hath some depth of Root, even in the Lords Children, and is the bitter Fountain of much Sin, and Anguish; for either we acclaim, as Gods, the Disposal to our selves, and Fear or Faintshly sink, when our Measures are broken or crossed, or we are willing to be disposed of in our Per- tions, and all that Concerneth us, by the Lord, Believing

† Phil

3 1. 2

3

\* Ro. 11

20.

|| Ps.

46. 10.

\* Gen.

3 5.

*The Lord's Prayer.*

29

Believing firmly, that his Disposement is <sup>††</sup> Dear. Glorious in it Self, and best for us; and in so <sup>32. 4.</sup> far the Believer is Impregnable, let Devils <sup>Pl. 111.</sup> and their Instruments do their worst, it is <sup>3. &</sup> enough, *he is still, and knoweth that the Lord* <sup>25. 10.</sup> *is God.* Having often observed in my own <sup>Ro. 8.</sup> sad, and humbling Experience, that the Soul <sup>28.</sup> may be, as to any sensible Injoyment, quite Emptied, and the Believer may be much, and fear least he be intirely unhinged, as to the ultimat End, which he singly proposeth.

*Quer. 7.* In what ways it pleaseth the Lord to Retrieve from this Low Estate? <sup>||</sup> <sup>A. 2</sup> Answer, first, although he be not Ignorant of <sup>37.</sup> the Terror <sup>2</sup> of the Lord, & believeth that our <sup>Cor.</sup> God is a *Consuming Fire*; yet being a Child <sup>5. 11.</sup> of the Family of a humble Obediential Temp- <sup>Heb. 12;</sup> er, and Chiefly Influenced by Saving \* *Faith*, <sup>last.</sup> which worketh by Love, and melted through <sup>\* Gal.</sup> the Grateful Sence of Mercy; it will not <sup>2. 20.</sup> be found that Terror is the proper or Im- <sup>& 5. 6.</sup> mediat mean for his Recovery, though un- doubtedly necessar to Allarm the secure Sin- ner, that he may *flee from the wrath to come.*

2ly. As the Lord Jesus, by the first discoveries of himself, who is the Pearl <sup>†</sup> and *Treasure*, <sup>†</sup> <sup>Mat.</sup> brought him into a Gracious Estate; so it is <sup>13. 44</sup> by Renewed kindly views, that he is set <sup>2</sup> Right again, and brought back even from <sup>Cor.</sup> the lowest Ebb; thus a Compassionat \* <sup>4. 6.</sup> Look from the Lord Jesus Melted <sup>\* Luke,</sup> <sup>22 61.</sup> *Peters* <sup>62.</sup> Heart,

|| Zech. 12. 10. Heart || they shall Look upon him whom they have pierced. I have often found in my own Heart, and observed fears arising, and perplexing the Minds of others, whom the Lord had made sincerely to aim at the great end (according to what Communication I have had with them) least they should fail in the way, and

|| 1 Sam. 27. 1. one day fall by the Hands of Saul, or other. Besides that, some Passages of Scripture give pregnant evidence, that great and eminent Saints have been at times, sore pressed with fears in this kind, which also they have expressed in terms, which I found very Difficult to understand, untill it pleased the Lord to open them by this Key, viz.

|| Psal. 6. 4. 5. || Return O Lord, deliver my Soul, Oh! save me for thy Mercies sake, for in Death there is no Remembrance of thee, in the Grave who shall give thee thanks? &c. Hence

18. Quer. 8th. In what ways it pleases the Lord to settle, and stay the Harassed mind of his poor tossed Children, in the sure and Sweet prospect of his carrying them thorough, when Tentations, and appearances to the Contrary are strong? I Answer First, That the solid, plain and invincible Scriptural grounds, which renowned Divines have adduced for clearing, and Demonstrating the perseverance of the Saints, do set this Important head in a very clear Light: but not to retume what hath been treated by



by them to great purpose: I shall only add  
 2ly. That one or two passages of Scripture  
 have been made more especially quiting  
 to me, viz. || *I will never leave thee, nor forsake thee*, upon which I render the follow-  
 ing Notes. 1st. The many Negatives (five  
 if I well Remember) in the original, are  
 much to be remarked, as greatly height-  
 ning the security; for besides that, not one  
 Jot, or Tittle of the Word can fall to the  
 ground: such manifold, and often repeated  
 insurances are not in vain. 2ly. The pro-  
 mise it self provideth compleatly, against  
 whatsoever we may have the least ground  
 to fear on this head. 1st We need not be  
 affraid of wanting what is necessary and  
 useful, and shall assuredly be made effectually  
 subservient towards attaining the great  
 End. What † good thing can be deficient  
 where the Lord is? O what can they want  
 with whom he is ever present? So that  
 they enjoy him really, *who is all in all*. 2ly  
 Neither are the most intricat Subtilities or  
 Furious assaults of Devils, Men, or our  
 own Corruptions in the least to Discour-  
 age us, † *sure no Enemies can defeat these*  
*with whom the Lord is*. 2ly. Not to menti-  
 on more at this time, that sweet promise  
 I have often found not a little Strengthening;  
 viz. \* *Because I live, ye shall live also*, that  
 Life shall not dye out, or be extinguished  
 by

Dut.

1 8.

Josh, 1.

5.

Heb. 13.

5.

† Psal.

23 1.

& 34 9.

1.

& 84.

11.

† Rom: 8

3 35.

† 1. 23.

4:

Heb: 13:

6:

\* Jo: 14:

19:

*A Caluistical Essay upon*

by the Malice, Subtilties, or Furies of Hell which is connected with the Life of the Glorious head, and Influenced by the same. The Head (may I so express it) is above water, and therefore the Body shall not sink. The Infinitely Wise Builder will not leave the Edifice incomplete; He will *perfyte* || *what concerneth us, his Mercy endureth for ever; He will not forsake the Works of his own hands.*

¶ Psal.  
138. 8.  
Phil. 1.  
4.

Forasmuch as the great End is to be proposed constantly, whether we eat or drink, or whatsoever we do, we are to *\* do all to the Glory of God*; and yet an uninterrupted course of direct thoughts of this Nature is neither possible, nor consistent with a multitude of other Duties, likewise enjoined, and which also require the Thoughts: And seeing our narrow Minds, cannot be occupied about many things at once, nor would Essays of such a Multiplicity of Concerns, be either acceptable to the Lord or profitable to us, but assuredly involve into such Labyrinths of Confusion, as could not but hinder the doing any thing, or at least Effectuating it to purpose, Ground is given for an other Question. *viz.*

\* 1 Cor.  
10. 31.  
Col. 3.  
17.

*Quer. 9.* How such Commands are to be understood, and in what ways the Obedience of Faith may be Reached, in a Suitableness to the sweetness of Christs Yoak, and pleasant Harmony

Harmony with whatsoever the Lord requireth otherwise?

The Question is necessarily complex, yet I shall essay to Answer it with all possible Simplicity and Plainness. 1mo. The Eyes may be single, and the course plainly Heavenward, without still thinking directly upon the ultimate end: No such concern is necessary in ordinary Journeys and Voyages; wherein abundant and distinct progress may be made notwithstanding. The || Lord's || Mar. 11. 28: Work is Lovely, and Delectable, and not a Mass or Maze of Tormenting Confusion, J: 5 3. Vexations and Thoughtfulness; the main Psal. 37. business is to steer a right \* Course to the Ro. 14. point we should intend, having the Eye towards it, which may through Grace, and \* Mar. 6. 22. under the Influences of Heaven, be done with sweetness, without the pinnance of such a fixedness of thoughts, as would soon vanish, and yet sooner degenerate into an empty, Sapless, and Barren Form. 2ly. Nevertheless, in regard an evil † Heart of † Hebr. 3. 12. Unbelief is still prompting us to depart from the Living God, besides the occasions which Ro. 7. 23. our watchful Enemys sail not to catch at, Gal. 5. 17. from that Hurry, and these perplexing Confusions of Business, into which divers of the Lords Children may be engaged, while our own, and Corruptions of others, do sadly intangle us, and render many things

things uneasie, which otherwise would be gone about pleasantly : Its greatly needful that we by Faith || *call often in our straying thoughts, and seriously ponder where we are* || Hag. 1. 5. *and whether we are going: our* † Jer: 17. 9. *Deceitful and Desperatly wicked Hearts fall soon off and would procure an utter losing of our course, if not through Grace Carefully* \* Mark 13. 37. *Watched, and brought to him, which alone can set, and keep them Right.* sometime compare the Believer to a choic Instrument of Musick, in this vastly Differenced from the rest of the World, and what he himself asoretime was : Yet it is only the skilful Artist, who putteth and keepeth it in tune. 3/y. In order to this it is necessary, beyond all manner of doubt that, besides an effectual use of all the more Solemn, or Social instituted means of Grace we as much as is possible, *attend upon the Lord in* || Mat. 6. 6. *Secret,* that under the Breathing of Heaven, we may make it our entire business fixedly to propose, and press after the great end, and in his strength earnestly to wrestle against whatsoever interposeth that it may be taken out of the way; this will through the influences of Grace ballance the whole walk & as the Christian in these ways shall be taught, and enabled quickly to perceive when things go out of course, so frequently repeated † *looks of Faith* will be

ound blessed of the Lord, both to keep the  
Mind in a sweet and Holy Temper, and  
upon to retrieve from Strayings and Confu-  
sion. 4ly. The chief mean, I know of, for  
settling all this is, in the Lords Strength,  
fixedly to keep the Soul ( after Gospel dis-  
coveries ) under the strong perswasion, that  
verily there is a God \* that judgeth in the Earth. \*Heb.  
The Impression of God in Christ, fixed by 11. 6.  
the Spirit upon the heart from the Word Ps. 16.  
settles the whole Man in the proper, Sub- 8. & 58.  
missive, Believing, and Obediential || Posture 11.  
of a Creature, and thus the Vessel lyeth un- || Col. 3.  
der the Flowings of the Fountain, and the 17.  
Believer is placed in the proper posture of  
the Spirit's guiding by the Word, which  
assuredly shall not be wanting.

Seeing by Reason of the Softness of Na-  
ture, the Subtlety, Power, and Fury of the  
Lords Enemies; together with Intanglements  
of such as fear his Name into several evils  
of the Respective times, wherein they Live;  
and the State of matters with us as to Inclina-  
tion, and what is Reputed Interest, upon  
which the performance of Necessary and  
Important Duties may seem to have a Ruin-  
ing aspect, besides the croud of prudential  
considerations and Carnal Reasonings, which  
as a three or manifold Cord are not easily  
broken; Forasmuch, I say, as upon these,  
and other such Accounts, there may be co-  
nsidered



*A Casuistical Essay upon*

*vered Flyes in the Apothecaries Oyntment, which corrupt the whole; and the Scripture is very clear and expresse; viz. That it is impossible to Serve \* two Masters, and that Regarding Iniquity in the Heart precludeth from access to the Lord.*

\* Mat.

6. 24.

Luk 16.

13

Psal 11.

18. &amp;

119.

120.

† Gal. 2

3.

|| Psal.

32. 1.

2 &amp; 119

128. &amp;

25. 21.

Eph. 4.

30.

*Quer. 10.* By what means may the Exercised Person be, through the Lords teaching brought to a point whether or not he be Intrangled this way? The Question is of great weight, seeing it reacheth the very Foundation. I Answer with fear, and Caution, that beyond doubt, divers who fear the Lord, may be Ignorantly † or inadvertently involved into several Evils of the Day, wherein they Live, the current being Strong this way, and all possible Artifice of Hell adhibited for covering the Snare. Yet there is no Cause to Suspect the State, when otherwise cleared up, while Conscience, and the Lord who is greater than the Conscience beareth Testimony with our Spirits to these following particulars. 1<sup>st</sup>. That in uprightness of Heart, as before the Lord, we || keep measures, through his Grace, with what Light we have, not daring to cross it, or omit any thing discovered by it, and Endeavouring in the Lords Strength, to Reach Conformity to it, in its utmost Extent, without Exception or Reserve. 2<sup>ly</sup>. That our Souls Tremble at the least Thoughts of Tamper-

ing

*The Lord's Prayer.*

37

ing \* and Juggling in these matters, by giving way to, or being Determined by such Considerations as SELF, under whatsoever shew of Wisdom, yea or Spirituality doth suggest. 3<sup>ly</sup>. That we are not *willingly* † ignorant in any Respect whatsoever but sincerely, and earnestly desirous of || thoroughness of Light, even about these things particularly, which are like to Engage us into the greatest Contendings for the Truth; yea even the Scorching Flames of persecution on that head. 4<sup>ly</sup>. That in singleness of heart, as in the Sight of God, and in the prospect of our accounting to him, we leave no \* mean unessayed, for thoroughness, and Evidence of Light, even in matters mostly Contraverted, and such wherein Faithfulness to God may Endanger our All, and bring † us under discountenance even of some that fear || the Lord. 5<sup>ly</sup>. That we do not baulk known duty, for difficulties which attend it, but are willing, yea, and \* Rejoice to bear Testimony for the Lord, in suffering whatsoever we may be exposed to in following of Him.

It is Generally acknowledged, that we are to give unto the Lord the † Glory due unto his Name; as always, so in the duties of more direct, and immediat Worship: And seeing common Gifts, under proportioned Breathings of the Lords Spirit, quickning,

\* Aft. 5.  
1, 2, 3.  
Gal. 1.  
10.  
1 Cor. 1.  
7. 23. 1  
Jer. 8.  
9.  
Hsa. 2,  
22,  
† 2 Pet. 5.  
Job. 34, 31.  
31.  
Mat. 5.  
29. 30.  
& 18. 8.  
Mark. 9.  
45.  
\* Psal: 26, 12,  
& 129.  
23.  
Job. 31,  
35, 35,  
Pro. 2,  
1, 2 3,  
&c.  
† 2 Cor. 6, 8,  
|| Gal. 2,  
11, 14.  
\* Mar. 5. 11,  
12,  
Aft. 5,  
and 41.

2 Tim. 2, 2, † Psal, 29, 1, 2, 3, Lev. 10, 3,

and drawing them furth, may have a very great appearance of Sanctifying the Lords Name, and even the Believer may sometimes Exercise, (and not without Inlargement) his Gifts, rather than his Graces.

*Quer:* 11. Wherein the Differences lyeth betwixt the one and the other? Answer

1<sup>st</sup>, As to the first Branch intended in the Question, I see no great Difficulty. They cannot Exercise Grace who are Destitute of it. I do indeed acknowledge, that a meet gift, especially when more than ordinarily Garnished, and set off with an Air of Spirituality may both deceive the Person himself, and be mistaken by the Godly, Chiefly when in Distress, and Refreshed by such means. As

¶ Mat.

13. 20.

21.

*the Seed* || *Springing up from stony Ground* hath for a while a very Specious appearance, yet upon a Clearer View, and more Distinct Observations, that Harmony will not be found betwixt Gifts and Grace, which hath place betwixt Grace, and Grace, when such who bear the Lords Message

\* Rom.

1: 17:

*Speak from \* Faith to Faith.* 2ly As to the Person indued both with Gifts, and Graces, seeing his Gifts are brought to run

† Jer:

10: 23:

Jo: 15:

5:

2 Cor.

3: 5:

Gal: 2.

20.

*out in a Channell of Dependance* † *Suiting the Gospel Covenant, and Exercised in a way of Beleeving:* I do not understand, how these ordinarily can be put Furth, but as more or less drawn out, and Influenced by Faith,

in

*The Lord's Prayer*

39

In regard, that having ( may I so exprefs it ) changed his holding, he hath Abandoned, and detesteth the former, meerly Natural use of them, by turning Inward. And hence when the only Right and Proper use, viz: in a way of Acknowledging the Lord, and drawing Vertue from him is not Reached, or he Dryveth Heavily in it, he cannot Miss to be, at least, much fettered. 3ly. And if at times, he should attain the use of Gifts almost alone, ( for I cannot think that Grace will be Intirely without Motion even at || his || lowest Ebbe ) and with some what of Freedom, which it may please the Lord to Vouchsafe for the Credit of Religion, and to keep him in that Repute, which shall be through Grace, sublervient to the ends thereof; nevertheless he himself will take no complacency, nor find any rest, but remain wasted and wounded, *untill the North and South Wind † blow again upon the Garden, that the † Spices thereof may flow out.* He will find himself as out of joint, till retrived by the Lord as to the main, and while he hydeth his  
\* Face, nothing will quiet him.

|| Rom:  
7: 22:

† Song.  
4. 16.

\* Plal:  
30: 7:

I shall now go forward, if the Lord will, to the second Petition, viz. *Thy Kingdom come.* And, because not only of the Import of the matter, but more especially in regard of various difficulties, which attend the purposes to be treated, and the great

caution

caution necessary to be adhibited for preventing mistakes on either hand; I think it expedient, instead of Positions, to premise some preliminary Questions, concerning the Nature and Administration of Christ's Kingdom, in so far as the cases, to be stated here upon, shall require.

*Quer. 1st.* In what respects, doth the Spirit of the Lord, in Scripture, ascribe a Kingdom to the Lord Jesus? I Answer briefly

† Jo: 1: 1<sup>st</sup>. He hath (may I so design it) a † *Providential Kingdom*, one with the Father, and  
 3<sup>d</sup> Col. 1 Holy Ghost, as Creator, Preserver and Governor of all things. This falleth not  
 16: 17 Heb: 1 much under our view (tho still it is to be  
 3 Jo: 5: taken along) with reference to the design  
 17 of these Notes. 2<sup>ly</sup>. He hath likewise a  
 \* Mat. Mediatorial Kingdom, which may be considered in the subsequent Branches. Im  
 28 19 In so far as, it is exercised over the whole  
 Jo: 5: World in a subserviencie to his \* Honour  
 22 and the Interests of his Church. 2<sup>ly</sup>. With  
 † Col. 1 reference to his People, as consisting only  
 19 of these, who by Faith, are united to him  
 Eph. 4 as their † Glorious head. In their Hearts  
 15 he writes his Laws; they, as to the whole  
 Jo: 15: man, are under his sweet Yoak, and sub  
 1, 2, 3, jected to him more, and more with a strong  
 Eph. 3 hand; in their Hearts he dwels and Reigns  
 17 & 4 they are guided by his Word and Spirit  
 23, 24 and have the Impress of his Glory, even  
 Col. 3  
 10  
 Rom: 12, 2,



his Lovely Image, reluctant in them. 3/y.  
With Respect to them as an || Organical || Eph. 1.  
Body, consisting not only of the Savingly 22. 23.  
enlightened and converted, but also of the Mat 13.  
whole Company of these, who associated in- 24. 15.  
to a Church Capacity, do, according to 47. 48.  
what Liberty, and Access, they, in Pro- and 25.  
vidence may reach, profess their Allegi- 1. 2.  
ance to Zion's King, in owning the same  
Fundamental truths, with a joint concur-  
rence in worship, and a Humble Submis-  
sion, with Obedience to his Institutions.

From the last Branch of Answers to the  
preceeding Question. I offer a Corolary,  
which may now be Touched, and after-  
ward applyed more closely as occasion shall  
require, viz. It appeareth hence, that we  
are to Judge of Societies, according to  
these Publick and received Standards,  
which are the Authentick indications of  
what they profess, notwithstanding many  
practical recessions, ( which nevertheless  
are matters of deep Humiliation before the  
Lord ) and Interpretative declinings of  
some even in point of Doctrine, who yet  
profess adherence to the received Standards,  
tho consequentially denying some consider-  
able Articles of the same : Neither is it  
consistent with that Christian Love, and  
Candour, which we owe to our Neighbour,  
and would require were it our own case,

*A Casuistical Essay upon*

to load him with every consequence of what he maintains or does, when in more contraverſed caſes, he ſeeth not the conſequences, and ſincerely declareth that he deſteth the ſame, and would abandon them from which they are Judged to flow, diſ he ſee the Connexion. No meaſures could ever be kept in any Society, if remonſ and contraverſed conſequences, bear the ſtreſs of Adopted Sentiments. Yea I ſha Adventure to ſay, that the more groſ Corruptions of ſome, both in Doctrines and Practice, tho not inquired into, nor cenſured by the better part, from alleged Difficulty, and inconveniencies ( which often have a kind of Frightful appearance ) are yet by no means to be ſtretched ſuch a length, as if thereby the ſociety it ſelf were unhinged, and its nature altered while the ſame Standards continue, together with a better part who cordially own them, and, as they are ſtated, pray for, and uprightly endeavour to rectifie, what is wrong; groaning in the mean while under what they cannot get redreſſed. All this is evident from the whole ſtrain of the Scriptural Patern, wherein Churches are owned by the Spirit of God as ſuch, according to the profeſſed Doctrines, and Regular means for Reformation which are enjoyed, without allowing the Extreame

† 1. Cor.  
1. & 3.  
& 11.  
Rev. 2.  
& 3 &c.

of Seceſſion, while ſinfull Terms of Com-  
munion are not requir'd.

Our Lord Jeſus aſſerteth plainly, that  
his Kingdom is not of this World; where-  
by he teacheth, that the differences be-  
twixt it and the Kingdoms of the World  
are Conſiderable. Hereupon the ſubſe-  
quent Queſtion may be moved, viz.

*Quer. 2d.* Wherein doth the Kingdom  
of the Lord Jeſus in its Nature, and Ad-  
miniſtration, differ from the Kingdoms of  
this World? Answer 1<sup>ſt</sup>. The Kingdoms  
of this World have a great deal of  
† Pomp and Splendour Accompanying † A8.  
them, but it is || not ſo with the Kingdom 25. 23.  
of Chriſt; *which cometh \* not with Obſerva- ||* 2<sup>d</sup>. 9.  
*tion.* Its Glory is indeed high, Excellent 9.  
and Ravishing, yet myſterious, and only 2<sup>d</sup> Cor 3.  
ſeen in its true Nature by the Eye of Faith. 5 &c.  
2<sup>ly</sup>. They differ as to their Laws, for Luk 17.  
though the Moral Law obliges all Perſons 20.  
and Kingdom, yet in a Conformity there-  
to, other Kings or Supreme Rulers, have  
a Legiſlative power. But it is not ſo in  
the Kingdom of Chriſt, *he only is our Lord* † II 33.  
*† and Lawgiver,* and the Power with 22  
which the Office bearers of his Houſe are  
entrusted, is only || Miniſterial and Execu- Pſl. 2.  
tive; the Authority is only the Lords: per tot.  
and ſomewhat of his own ſtamp upon || Cor 4.  
them who bear his Meſſage, is that pecu- 1. & 2.  
liar 1: 24.

\* Ma k. 6 20. liar Glory which extorteth a Testimony from the Consciences even of their \* Enemies. Notwithstanding in the Management of their great, and Important works especially in matters of Discipline, and Government, they are impowered to make Constitutions, which, as necessary to render their Administration effectual, so they must still be † agreeable to the Word and thus commended to the consciences of these whom they concern. 3ly. It differeth from other Kingdoms, as to the Offices, and Office bearers, which in our Lords Kingdom must needs be of Divine \* Appointment. They are to act in his Name, from a Conscientious Regard to his institution, having his command to warrant them, and relying by † Faith upon his Promise, expecting his Gracious presence, to Countenance, and Crown their Ministry, which assuredly cannot be enjoyed out of his way. And if, even amongst Men, they who, as Ambassadors, represent a Sovereign Power, must have their Commission, and whatsoever belongeth to their Ministry, clear, and well founded; so as that they may be sufficiently instructed, to the Conviction, or Stopping the Mouth of such as may contravert the same: Much more, were it the blackest Treason against the Prince of the Kings of the Earth, to pre-

same in this Case. 4. They differ ( may  
so term it ) as to censures : Punishments  
in a Strict and proper Sense, have place,  
and are necessary in other Kingdoms, being  
appointed by their Respective Laws, and  
satisfactory to the same, in case of such  
Transgressions as deserve them. But  
it is not so in the Kingdom of Christ.  
Church Censures, ( even the highest ) are  
as to their End & Institution || Medicinals, || Mat.  
appointed towards the more Strong, and 18, 15,  
awful enforcement of the word for hum- &c. 1  
bling and Reclaiming the Guilty. And what- Cor, 5, 3  
soever may be the Intrinsical Demerit of 2 Thel.  
Scandals in other Regards, it is only as to 3, 14.  
the Forementioned, that they fall under the 15.  
Churches Cognizance. 5ly. I find some  
difference, and that considerable in the  
manner of Administration. Externall Force  
may and ought to be adhibited in civil Go-  
vernments, providing it be well Regulat-  
ed in a Suitableness to the word, seeing  
they who are intrusted with the \* *Sword*,  
bears it not in vain. But these are not the \* Rom.  
weapons of the Church considered in that 13, 1,  
Capacity, although the civil Right we have 2, 3, 4,  
to our Religion as well as to our Lives, and 5, &c  
Liberties, should be maintained, and De-  
fended in all Just, and Regular wayes ; yet  
as to the concerns of Religion, and the Ad-  
vancement of its Interests in what belongeth



† Cor. to the Church as such, † the weapons of  
 10, 4, War/are are not Carnal. &c. 6ly: The  
 differ as to the Homage Respectively call-  
 ed for, in each of them. That Homage  
 due in all Governments, is (for what I know  
 Contraverted by none upon the Face of the  
 Earth. And in Civil Governments, I Reckon  
 the manner of Expressing it arbitrary, pro-  
 viding all be kept in Scriptural Bounds  
 and that Honour which is due to the Lord  
 alone, be not encroached upon. But it is  
 otherwise in the Kingdom of the Lord Je-  
 sus, where no will-Worship may have place  
 and nothing may be Innovated in his Ser-  
 vice. The whole must be Built upon his  
 Institution and Promise, that it may be  
 perform'd in Faith, cleaving to God in  
 Christ, as manifested in the one and other  
 Hence, the devising and introducing Sig-  
 nificant Ceremonies, praying secretly in  
 publick † places; Reading of the Word in  
 Churches, by such who are not duely \* se-  
 \* Heb. apart, and Authorized for Publick Wor-  
 ship, and severing it from the \* Exposition  
 with the adding of what they call the *Gloria*  
 to Publick Singing, and other the like Su-  
 perstitions, might be particularly retured;  
 did the intended Succinctness of these Me-  
 moirs allow. 7ly. Somewhat of Difference  
 may be assign'd as to the Subjects; none  
 are Subjects of Christ's Mediatory and Vi-  
 fible

|| Deut.

4, 1, 2.

Mat. 15,

19.

Rev. 22

18, 19,

Col. 2,

23,

† Mat.

6, 5, 6,

\* Heb.

5, 4,

\* Nah.

8, 8,

of our able Kingdom, but such who really, or pro-  
 The fessedly own him to be their Lord, and  
 y call subject themselves voluntarily to his || Insti- || Mat:  
 age tutions, as severed, in this Regard, from 25, 1,  
 know the rest of the World: Whereas, any 2, 3,  
 of th Kind of Persons, whom the Laws of the Jo 15,  
 ecke Respective Societies exclude not, may be 1, 2, 5,  
 , pro Subjects in Secular Governments. 1 Cor. 1.  
 unde 2, 3, 8,

Before I proceed to a new Question, I  
 represent the following Corollaries, which  
 it Natively and clearly Result from the Pre-  
 d Je mises. 1<sup>st</sup>. That seeing Christ hath a  
 place Kingdom, distinct from, and Independent  
 Ser upon the Kingdoms of the Earth; the Office  
 his bearers of his Appointment, have, in an  
 y be Entire Subordination, and as accountable to  
 d him, a Plenitude of Ministerial and Exe-  
 ther cutive Power, in all that falleth under their  
 Sig Management, according to the Trust com-  
 y mitted to them; which they are not to ex-  
 rd ceed, but carefully and conscientiously to  
 \* se keep within the Boundaries which the Lord  
 Vor hath set, in a Suitableness to the Nature of  
 ion his Kingdom, which is not of this World.  
 Glor Hence, 2<sup>ly</sup>. They are impower'd\* by their\* Mit.  
 Su Lord and King, to meet, and act freely in 18, 17,  
 ted Judicatories, more ordinarily, or solemnly, 18,  
 Me as the State of these Societies, and Matters 19, 200  
 nce committed to them may require, and ought  
 one not to be Retrenched in this Liberty, nor  
 Vi disturb'd by the Civil Powers; unto whom  
 ble they

† Rom. they, for their part, owe all due † *subjection*  
 13, 1, 2. *Obedience and Respect*, towards which the  
 1 Pct. 2, *ought to lay out themselves in the Lord*; a  
 13, 14. *cording to the Influence wherewith it m*  
 please him to Bless their Labours.

As on the other hand, they who are e  
 \* Isa. trusted with the \* Civil Power, are con  
 49. 23 ed to have a Nursing Care of them; an  
 ( as even a Heathen Monarch acknowledg  
 ed the Tye ) to see to the doing of tha  
 || Ezr. 7, *in the || house of the God of Heaven*, whic  
 23. Himself hath commanded.

As to the alledg'd, and much aggravated  
 Danger of Mismanagement, in case of the  
 Liberty : I humbly represent, that Christi  
 Institutions are suited to his Ends, and  
 Work, and ought not to be altered upon  
 feared Inconveniencies; especially seeing  
 Sin cannot be cur'd by committing more  
 But moreover, forasmuch as He, who  
 hath vouchsafed upon his Servants the Key  
 both of Doctrine and Government, hath  
 || Mat likewise promised to be || *with them*, and  
 28, 19, *in the midst of them, to the end of the world*  
 & 18, *so high and distinguishing a Privilege, ought*  
 20. *at least to check the Exorbitant Supposition*  
*of Misdemeanours. And whatsoever Mis*  
*managements may be suppos'd to creep in*  
*are capable of Redress, in Regular ways*  
*without adhibiting Remedies, which are*  
*worse than the Disease. Or, if we be still*

urged.

urged, let us, with all due Regard and De-  
ference, turn the Scales, and presuppose  
Abuses on the other side, which, as the  
Higher Powers, and we, do both chearfully  
grant, may and should be Redressed without  
the least Intrenchment of their Authority: So  
we claim the like Privilege, as to that pow-  
er, which the Lord hath given to \* Edifi- \* 2 Cor.  
cation, and not to Destruction. 3<sup>ly</sup>. This 13. o.  
displayeth the Amicable consistency of  
Church Government, with any form or  
model of that which is politick (no par-  
ticular mould of the civil being instituted 1 Pet.  
in Scripture, but left to the respective 2. 13.  
disposement of the Societies according to  
its general Rules ) seing it is of a quite  
different sort, and Dependeth not upon || Tit. 2.  
one, or other of the same. I Observed be- 11. 12.  
fore, that it is only Executive of the Laws Mic. 6.  
of Christ, whose Kingdom is not of this 8 Rom.  
World, and therefore thwarteth nothing 13. 12.  
but the || Lawless Corruptions of Men, with 3. 4.  
out the least shaddow of contrariety to any † Mt.  
just constitution. 4<sup>ly</sup>. Hence, howsoever 10. 16.  
we ought to be † wise as Serpents, as well \* Ev. 39.  
as harmless like Doves; yet seeing our Glori- 42. 8c.  
ous Lord, who is the alone head of his 1 Chro.  
Church, hath fully \* instructed his Servants 28. 11.  
in all the interests of his Kingdom, and 12 Ben.  
Gospel by the perfect rule and Patern, 2. 12 3.  
which 12 8.  
21.  
2 Pet. 1.  
19.

which he hath left in the Word, no considerations from the Topicks of Politick Wildom, or secular conveniences, ought to influence to the least recession from the same. The Church of Christ is to be governed by his own † Laws and not by the Rules of carnal Policie; And the Grand evil of || Man pleasing in the Concerns of Christ's Kingdom ( which should be managed without respect of Persons ) is both inconsistent with the Honour and service we owe to the Lord Jesus, and hath even been greatly provocking to the Eyes of his Glory, and ruining to the Church. Both † Scripture, and the whole series of Church History, have, in a Continued Threed, attested the great hurtfulness and Danger of Accommodating the Affairs of Christ's Church to Humane and Carnal designs and policies, which by various degrees did at length set up Antichrist upon the Throne: And an ill managed opposition to this Mystery of Iniquity, with the several Branches thereof, hath much intangled the Church of Christ into an Errand an Servitude. I acknowledge that the bait in this case is very specious, and that a Variety of present Advantages, chiefly when set off with an Air of Spirituality, may and doth procure an unwarrantable Compliance

† Ezr.

7. 23.

|| Gal. 1.

10.

1 Cor.

7. 23.

Tit. 2.

15.

† 1 King.

12. from

26.

\* Gal. 1. 2.

12. 13.



Compliance of diverse who fear the Lord.  
 But as these Declinings grieve the Spirit  
 of God, and procure a Discouragement which,  
 in so far divesteth that Societie of its pecu-  
 liar Beautie, and Rendereth Ordinances || <sup>Psalm</sup>  
 proportionally ineffectual; so the <sup>66, 18</sup>  
 Shaddows of advantage in other Regards,  
 do quickly Evanish, and Establishments  
 wreathed in with so many Subtilities of  
 iniquity, prove not \* very lasting. In these \* <sup>Psalm</sup>  
 wayes, and by such Steps, the Glory hath <sup>125. 5.</sup>  
 (for what I remember) ever departed from  
 the beginning; and yet we are ready to † † <sup>Ezr.</sup>  
 Split still upon the same Rock: <sup>5/7.</sup> Not to <sup>9. 12. 13</sup>  
 insist farther in this manner the Nature of  
 Christs visible Kingdom, with the peculi-  
 ar care he hath of it, and express || pro-  
 mises it hath pleated him to bestow, with || <sup>Psalm 2</sup>  
 other the like Grounds, observed and treat-  
 ed at Length by Renowned Divines, afford <sup>p. 1067</sup>  
 strong and pregnant assurances of his \* pre-  
 serving this Societie, and even in a Church <sup>Mat. 16,</sup>  
 Capacity as distinct from the Kingdoms of <sup>18,</sup>  
 the World. All Power in Heaven, and in <sup>\* Ex. 3.</sup>  
 Earth belongeth to the Lord Jesus, who, as <sup>2, 3, 4,</sup>  
 the Glorious head of his Church, so order-  
 eth, and over-ruleth the affairs of the world, <sup>Mat. 28,</sup>  
 in a Sovereign, wise, and holy manner, as <sup>19,</sup>  
 to make them one way or another Serve <sup>Nos. 2:</sup>  
 his Honour, and the Interests of his Peo-  
 ple, by Defeating the Ruining Designs, <sup>18:</sup>  
 which <sup>I Cor. 3</sup>  
 21. 22:  
 R m. 8  
 28.

|| Gen. which || Devils, and their Instruments  
 3, 15, contrive and prosecute with the utmost  
 Rom. of Hellish Subtilities, and Fury. It is to  
 16, 20, this purpose peculiarly observable, that our  
 Isa. 10, Lord hath promised in expresse Terms, to be  
 15. \* Ma.: *with these whom He hath \* Commissionat to*  
 28, 19, *bear his Message, to the End of the World,*  
 whereby greater Securities are given for a  
 Standing Ministry, and the Lords Gracious  
 presence with them; Even in the worst of  
 times, then can be Reconciled with the ex-  
 tremes of Schism, to which some Godly Per-  
 sons decline in our Day.

*Quer. 3d* What Immunities, hath the  
 Lord Jesus bestowed upon the Subjects of  
 His Kingdom, which Discriminates them  
 from others, and Render that Societie the  
 most desirable upon the Face of the Earth?  
 Answer, 1<sup>st</sup>. Some are General, and be-  
 long to the whole Body, amongst which  
 the following may be considered. 1<sup>st</sup>. The  
 † Mat. † Keyes of the Kingdom of Heaven, are,  
 16, 19, for the behoof of the whole Body, bestow-  
 8, 18, ed upon the Office bearers of the Church, I  
 18, understand both these of Doctrine, and Dis-  
 Jo. 23, cipline, with full Power to use them, in  
 23, Dependence upon their Lord, according  
 1 Cor. 5 to his appointment, and as accountable to  
 1, 2, 3, him. Neither is the exercise of this Pow-  
 Mat. 23 er Subjected to the Arbitriment, and Dis-  
 19, potal

posal of the Civil Magistracy, though I cheerfully acknowledge, that it should be used with all due, and humble Deference, and a readyness to Represent with all becoming Reverence, the Grounds and Motives of their proceedings, in case the Magistrate be unclear about them and either Require, or be so far accessible as to accept the Account; and that it may be rendered without danger. Otherwise the Grant, and Trust of a Power, without the necessary Requisites of || exercising the || Tit. 2;  
same, could not be Reputed of any Signi- 15,  
ficancy. And it is manifest of it Self, that if it were dependent, and under the Restraints and Checks of the civil Powers, as aforesaid, the Church could scarcely be Reckoned to enjoy any thing else, but a meer Name, while the Marrow and Substance is possessed, by these who have the Exercise at their will: And what the Consequences would be in case of Alienation, or Enmity, is so evident; that I need not say any thing. Upon the whole it is palpable, and may be evidenced from the greatest Strength of Reason (being acknowledg'd in every other matter of this kind) that the Royal Grant of that Ministerial Exercise of the Keyes, for which the Lord hath fully instructed his Servants, doth, *ipso facto*, carry

ry with its Full Power and Freedom, for  
 using the same, as accountable to the Glo-  
 rious Giver, in the ways of his Appoint-  
 ment. 2ly. Christ's Visible Kingdom is  
 privileg'd beyond other Societies; in that  
 the Lord hath || given to his Church, the  
 Ordinances and Dispensers of the same: A  
 great price, and Rich Trust, peculiar \* un-  
 to them, which assuredly, requireth an Answer-  
 able † Improvement, by way of Trading, and  
 will, beyond all doubt issue into a propor-  
 tioned Account. Hence, the Tyes to Zeal  
 for the Pureness and Integrity of the same,  
 with a diligent and Conscientious Attend-  
 ance and Use, are manifest. 3ly. The  
 Church of Christ under the New Testa-  
 ment Dispensation of the Gospel Covenant,  
 (called more especially and properly, the  
 Kingdom of Heaven) hath the Privilege of  
 a more sweet and || easie Service, suited to the  
 more full and clear Discoveries of Christ,  
 which are their peculiar Dignity and Glory,  
 being now freed from † the yoke of Ceremonial  
 Institutions, which was laid upon them un-  
 der the Old. Hence, Humane Impositions  
 under whatsoever shadow or Colour, ought  
 to be had in a just Derestation, and the  
 Liberty wherewith Christ hath made us free  
 maintain'd, and stood to with Zeal and  
 Courage. The Lord hath graciously freed

|| Rom

3, 1, 2

1 Cor

3, 21

Eph. 4

11,

|| 1 Cor.

12, 28,

\* Mat.

25, 14,

15, 16,

Luk. 19

12, 13,

|| Rom.

12, 1.

† Act.

15, 10.

Gal. 4

1, 2, 3,

2, 5, 2,

us fr  
 own  
 such  
 there  
 most  
 we h  
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us from that Yoak, which sometime had his own Image and Superscription; and yet was such as our Fathers were not able to bear: And therefore it cannot be excused from being a most ingrate and wicked Requital, should we have any hand in Substituting, or complying with any other of Man's devising in the Room thereof. 4ly. The Stability of the Church, in so far as the Lord hath promised, that *She shall not utterly fail*, may be reckoned up among her Privileges: Not that this Indefeasibility is in the least to be ascribed to any other Cause, save the Lords free † Mercy, and Gracious Promise. Only, † Ex. 3. seeing Our Glorious Head hath well assur'd 2. 3. us from his Word, that *there shall be a* Mat. 16. Standing Church, greater or smaller, more 18. clear or obscur'd, so long as the World standeth, and such, to which he will Vouchsafe his own † Gracious Presence. The Principles † Mat. 18. 18. and way of Separatists are to be detested, 19 and as not only consequentially, but very dire- 28. 19. ctly contrar to this; as, with all due Respect, I Tender the Consideration of these who fear the Lord, and yet may be tainted with this Leaven, that a Practical Confining the Church of Christ to a Few, who thro' Ignorance, and ill manag'd Zeal, have gone unwarrantable Lengths in this kind, goeth further than they are aware of. 5ly. They have



- \* 2 Chr. have the Lords Countenance \* and gracious  
 15. 3. Protection secured so them, while keeping his  
 Isa. 4. way, the Lord is with you while ye be with  
 5. 6. him. And though our Gracious God has  
 Zac 12. given full and Clear Premonition, concern  
 I. 2, 3. ing the Cross, as a necessary || Attendant  
 || Mat 16. his Church ( If any Man will come after me  
 24 and let him deny himself, and take up his Cross and  
 10: 38, follow me ) and Children, during their Mill  
 Mark 8. tant Estate; Yet the Troubles which afflict  
 34. them, are frequently procured by themselves,  
 being necessary and Righteous Cha  
 \* Jer. stlements for Sin. Hast thou not \*procured  
 2. 17. this unto thy self, in that thou hast forsaken  
 the Lord thy God when he led thee by the  
 way: And if brought on in a way of Du  
 ty, and bearing faithful Testimony for the  
 Lord; this merciful protection is enjoyed  
 notwithstanding, both in an Admirable re  
 straining, limiting and Tempering their  
 Afflictions, and overruling them in such  
 a manner, that they are not Broken, but  
 \* Ro. 5. Remarkably bettered by the same. They  
 1. 2, 3. and they only are to be reckoned, in a  
 &c. &c. just and Scriptural Account, Protected  
 8. 23. and Countenanced, who keep the Lords  
 Job 23. way, and find grace in his Sight, to pre  
 10. serve his Ordinances pure and entire  
 † Gal: † standing in the breach for the Interest  
 5: 1, 2: of his Kingdom and Gospel, and bearing  
 Eph: 6: Testimony  
 13: 14:  
 Rev.  
 12. 11:

Testimony in a Regular way, against that which is injurious to them, whatsoever may be their Entertainment otherways. Here, and here only is the strength of the Churches of Christ, and when they Warp, and turn aside to Crooked ways, the Lord Hydeth his Face, their Protection is || gone and Shadows of Prosperity which allured them, will only prepare the way to the more wrathfull, and Terrible Stroaks. 6. To conclude this Purpose, I add one more, which to me is of great Weight, and hath a considerable place amongst their Privileges. *Vid.* That the Lord is a Reprover unto them, both by word, and a great Varierie of Rods; \* *You only have I known of all the Families of the Earth therefore will I Punish you for all your Iniquities,* Others he Suffereth to go on frequently with little, or no Check until they have filled up up the † *Measure of their Iniquities, and wrath* some upon them to the || uttermost. I know not a more wrathfull Sign, than when the Lord ceaseth to be a Reprover. And this beyond all things would make me to be affrayed of a total Relinquishment, and Removal of the Candestick. As next to this I account a walking contray to the Lord, in not taking Reproof, by the acknowledgment, and Reformation of evils Reproved, whereas Communication with the Lord, in this kind, how-

Is. 125  
5. 8  
66. 18

\* Amos  
3. 2  
Jer  
10. 24

† Mat.  
23. 22.  
The  
2. 19.

soever Sharp is yet preally Profitable, and the assured way to much growth, Liberty, and Enlargement, \* *they who thus join in Tears shall*

\* *Ps. 126* *Reap in joy.*

126 5.6

As to the next Branch of Answers, viz.

The Immunities and Privileges which the

Lord's Children, the Chosen, and effectually

called enjoy: I shall only select a few, of

many, and pass them in a word (tho' of

much weight) because more ordinarily treat-

ed by great Divines; and to pass Justifica-

tion, Adoption and Sanctification, and the

like, as more known. I notice, 1mo. Im-

munity from the *†* curse of the Law. 2do.

Freedom from the Wrathfulness of any trouble

|| whatsoever. 3tio. More or less of that

Peace which passeth \* all Understanding, and

Immunity from the perplexing Rack, and Bon-

dage of Debts and Fears. 5to. The \* Spirit

of Prayer, with the Gracious Acceptance,

and Return of their Prayers.

But in Regard some difficulties may be

moved about these Promises, from the per-

plex'd Tossings, and Doubtfulness of sever-

als, who yet sincerely fear the Lord, for

setting this Purpose in clear Light; I offer

the Subsequent Rules. 1st. All the Lord's

Children have both a Sure \* Right, and are

entred upon the possession of the foremen-

tion'd Privileges, more or less. 2dly. That

there

† Ro. 9.

21. 32.

Gal. 3.10

† 1. 8.9

21. 32

33

\* Ph. 4.6

† Ro. 8.1

1. 2

\* J. 14

27.

Ro. 12.

15

2 Tim.

1. 7.

\* Gal. 4.

6.

Mat. 7.7

J. 4

13.

1 J. 5

14.

Pl. 31.

15.

\* 1 Cor.

1.

Co. 2.10

there is much want of the Comfortable Enjoyment, floweth from *their not, || or weak-ly laying claim to them by Faith.* 31y. How-  
 forever sure these be to all, and every one of the Lord's Children; yet they cannot be enjoyed in † *a way of Sleath*

Seeing the Abounding Offences of these Dregs of Time, together with much darkness, and Raskledness of Mind, have procured various Declinings, even of Godly Persons; what to the Right, what to the Left Hand: And the Eviting of one, hath frequently carried to the contrary Extream. Some Enquiry Relating to these Heads, may be made, which I desire to Essay with due Modesty, Caution, and Tenderneſs

*Quer:* 4. How Marches may be Rid betwixt the Just and Valid, and the insufficient Grounds of Secession from publick Ordinances? I wrote at considerable Length on this head, upon another Occasion; viz: In an Answer to a Letter upon the head: And therefore shall only at this time, 1<sup>st</sup>. Shortly Represent these Grounds, wherein my Friends, who carry things to an Extream, and I do agree. And 2<sup>dly</sup>: Make way (as the Lord directeth) for the clearer Decision, by bringing the Controversy to a more narrow point.

As to the 1<sup>st</sup>. When Faithful Ministers  
 are

*A Casuistical Essay upon*

are violently, and for their Faithfulness thrust out, and others intruded in their place; we jointly own, that in this Case there's just Ground: Yea, it is positive Duty to adhere (though with Persecution) to our Rightful Ministers, *who suffer for Righteousness sake*; and their Adherence to our former

\* Jer. 23 Profession, and to desert these \* Intruders, 18, 22, who have comply'd with Iniquity, tho' establish'd by unjust Laws; especially when this Pl. 94, 20, 21. Concurrence is by Law, *required in Testi-*

\* Pl. 94, 20, 21. *mony of † our Approbation thereof*, and all contrary Testimonies Discharged, as Seditious, and Treasonable, which was our case with Reference to Prælates, and their underlings; Notwithstanding the Oath of God upon us to Exterminate that accursed \*

\* Luk. 22, 25, Root of Prelacy. 2ly. We likewise agree, that no Office, or Office-bearers are to be Mat. 20, 25, acknowledged in the Lords House whom he himself hath not Instituted; and this amongst Mark. 10, 42 other just Exceptions, we have both against Prelates, and also the Curates as belonging to, and the Sworn Vassals of that *Antichristian Hierarchy*. 3ly. The way of Entry into the Ministry, and settlement in a particular Charge, cometh likewise under a necessary Consideration with Reference to this Question. Not that every thing amiss in these Regards affordeth Ground for Dishaunting Instituted Ordinances: But when the Essen-



*The Lord's Prayer:*

61

als are vitiated, the Relation cannot be  
owned, and a Dishaunting in this case, can-  
not Justly be blamed, especially when access  
for Redress or Testimonies in a Regular way  
are not to be had.

4y. The Case is also clear, and acknow-  
ledged on either hand, that Church  
Communion is justly hindered, and the way  
to it obstructed by these who require sinful  
terms in order to the same. The Rule is  
plain, viz. That upon no pretence, nor on  
the prospect of any Advantage whatso-  
ever, evil || may be done: We may not || Rom.  
buy it at the rate of acknowledging any 3. 8.  
thing as truth, which is not, and we are Pro 23.  
not convinced in our Consciences to be 28.  
so, nor may we, for that end, recede from Gal. 5.  
bearing of Faithful Testimony to the Truths 1. 2.  
of God, according to their Nature, and Ps. 125  
import in the ways of his appointment, which 5.  
only serve the great end of his Honour,  
and the good of his People; nor in a Word  
may we go out of his way\* in the least Cir- \* Pro:  
cumstance, under the specious, and paint- 10. 9.  
ed pretences of Peace, † Prudence, Bene- † J. 3.  
fite to the Church, with prevention of 17.  
Grievous, and other ways seemingly inevit-  
able hurt, and other the like Inconvenien-  
ces, which give rise and Nourishment to  
a numerous Brood of Politick, and Carnal  
Reasonings

*A Casuistical Essay upon*

Reasonings. Yet although many things may be greatly amiss in these Churches, and Societys to which we respectively belong; I firmly believe, that there is no ground, and it were a very great Iniquity to make a Secession from a Church, whose Standards (as said is) are pure, while in the mean time we have free access to regular Endeavours for Reformation or bettering, and, as we are Stated, bearing Testimonie against what we cannot get Redressed, but still in the way, and within the boundaries of the Lords appointment, with a || duerif I acknowledgment of what is right, and Child-becoming regard to a Mother Church,

Rev. 2.  
2. 3. 4.

gly. It is granted, on either hand, and I Remember that great Doctor Owen taketh particular notice of it, viz. *That the withdrawing from Ordinances is just, when offences are so Grievous and notour, as also all access towards removing them in a regular way rendered impossible, in such a manner, that the great end of Edification cannot be reached.* This is by no means to be understood either concerning matters which may remain under debate, among these who sincerely fear the Lord, and own the received Doctrine and Discipline, nor to be extended so far as to reach, these who

*The Lord's Prayer:*

who because of difficulty, or upon prudential  
Considerations tolerate Evils, which may be  
reputed gross and manifest. It is beyond  
all debate that considerable \* Scandals were  
tolerated in the Church of *Corinth*, which  
notwithstanding, the Spirit of the Lord  
honoureth with the designation of Sanctified  
in Christ Jesus, and called to be Saints.  
The Churches of *Alia* are likewise owned  
by the Spirit of the Lord in that capacity,  
and the Epistles directed to the Overseers  
of the same, whom the Spirit of God  
honoureth, praiseth and reproveth in that  
Relation, and ordereth to rectifie what  
was amiss, as clothed with the Authority  
which that Station doth bear: yea the  
Lord himself did || walk amidst these Golden  
Candlesticks, nevertheless, ( which is no-  
ways to be approved ) several great and cry-  
ing Enormities were suffered among them,  
as may appear by the Marginal quotations.  
All that I intend in this concession is, that  
persons manifestly insufficient, Erroneous,  
Scandalous, &c. may be withdrawn from  
although not censured, through the iniquity  
of the times, want of due inquiry. or  
Favour one way or another procured;  
For that it is plain, the end of Ordinations, *viz.*  
Edification, can not be attained in this case.  
We read not of any Ecclesiastical Sentence  
against *Judas*, and yet he fell from his \*  
Apostleship

\* 1 Co.

c. 2 3:

& 11. 19

20. 21:

&c.

|| 1 Cor.

a. 26

|| Rev.

12. 13:

Rev: 2:

14 19.

20.

\* Act 5

25.

*A Casuistical Essay upon*  
 Apostleship by his Transgression before  
 deprived himself of Life by his Sacrilegious  
 Hands.

These Mutual Concessions premises  
 may be of use towards opening a way to  
 Stating the Question more clearly, as under  
 Debate in the present Circumstances of the  
 Church viz. Whether, or not when the  
 the Standards ( shall I so design them? ) as  
 Doctrine, Worship, Discipline, and Govern-  
 ment, are acknowledged, even by such as se-  
 parate, to be pure and accordingly owned  
 by them from whom they make Seccession  
 there be ( notwithstanding ) sufficient Ground  
 given, for separating from the Ministry of  
 Church, by a management not Suitable, and  
 divers practises, Really or alledged to be  
 contrary to the same? It is yielded on all  
 Hands, by Zions Mourners, who in some  
 measure understand the times, that we are  
 greatly deficient as to any Suitable degree  
 of thoroughness in acknowledging pub-  
 lickly, and Nationally our former Defecti-  
 ons, and the present just Grounds of the  
 Lords Contraversty with this, and other  
 Churches. As also I Sincerly Judge, that we  
 mutually bemoan the sad Oblivion of our  
 Solemn & Sacred \* Vows, & Covenants; &  
 that we have not bestirred our Selves  
 duely for Reviving the Memory, but that  
 rather

† Lev:  
 26, 40,  
 41, 42,  
 Jer. 3, 18  
 \* 1 King.  
 19, 10  
 Deut. 26  
 35,

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that rather they have been much suppress-  
ed by many, since the late happy Revolution,  
(yet now some means have been used  
towards a retrieval in this Respect) we al-  
so I hope jointly confess manifold defi-  
ciencies, and slips in the Administration of  
instituted Ordinances, and the use of the  
Keys both of Doctrine and Discipline.  
Yet matters are not amongst us, nor ever  
were in any Church equally stated in these  
regards, the sincerer part hath ordinarily  
been the smallest, and we are not to justify  
our selves in any thing, which will not  
bear weight when put into the ballance  
of the Sanctuary. But after all the ques-  
tion recurrcth, viz. What methods the Lord  
requireth to be used towards bearing Te-  
stimony for him in the case, viz. Whe-  
ther sober, and well regulated endeavours  
for redress, in a way of Communion, or  
separating till matters be adjusted to our  
minds? I wrote more largely upon this on  
another occasion. At present I only in-  
tend some touches of enquiry into the  
Scripture pattern, that we may view (to  
far as it may please the Lord to discover)  
the footsteps of the Flock in the like cases,  
and this will render our way the clearer,  
in representing the evil and danger of go-  
ing out of these only sure and safe ways.



*A Calvinistical Essay upon*

Let us then take some View of what the Spirit of the Lord teacheth in the Scriptures, of these ways into which the Lord hath led his Children, as to the Important concerns of Church Communion, and see whether or not we have any warrant for such a Secession as our Friends maintain, but only touching some principal periods, because the design of these notes cannot allow of Prolixity. 1<sup>st</sup>. Before the \* Flood the Earth was greatly corrupted, and filled with Violence and the Sons of God, by whom I understand such of whom the Church consisted, had joined in affinity with a wicked World, yet not so entirely, but that the Lord had his Witnesses (howsoever few) || *Noah was upright in his Generation*, and both by Word and Deed bore \* Testimony for the Lord against the evils of his day, and condemned the World, Testifying for God as against other evils, so no doubt against that prophane mixture of the Children of God with them; yet not in a Schismatical way, by severing some part from the rest of the Church, for no shadow of this appeareth in the Word. If it be alledged that this Argument is Negative, and therefore not much if at all concludent. I easily reject 1<sup>st</sup>. That the Spirit of the Lord holdeth forth

\* Gen 6  
1. 2, 3, 5,  
6. 11.  
&c.

|| Verſ.  
9:

\* Heb:

11: 7:

1 Pet: 3:

38: 19:

20:

an Example, and Writting out ( as it were )  
a Coppy to us, doth thereby require our  
following it, without Adding, Diminish- || Pro:  
30: 6:  
Deut 14:  
2: & 12  
32:  
Rev 22:  
18.  
ing or altering; and the pattern being  
manifestly approven in the present case,  
doth therefore oblige us to conformity,  
without out-running it. It were a good and  
Conclusive Argument from a Scholar, viz.  
*This is not in my Copy, therefore I may not  
write it, otherwise I should be guilty of asper-  
sing the Copy it self as not compleat.* The  
Lord hath hedg'd up, and bounded our  
way in his holy and perfect word, and  
injoined us upon the highest peril to keep  
within these Limits. 2dly. Our Friends  
reckon their way of Secession, the only  
significant Testimony against the Defecti-  
ous of our day, and look upon all others  
( howsoever Sensible of them ) as compli-  
ers, and carrying on the Conspiracy with the  
Multitude, though some may allow them the  
charity, that they do it not in the same degree.  
Now the Argument is at least, Concludent  
so far, that we have here an Eminent instance  
of one who was upright in his Generations,  
and did not joyn in with the Conspiracy of  
his day; but was a Faithful Witness for the  
Lord, tho not in their way. 3. If the Marrow,  
and Significancy of Testimonies in case of com-  
mon Defection of the Church, ly in the Se-

paration, or withdrawing, and Standing at the Distance they Plead for, so that whatsoever in this kind, is Effayed in a Regular way of Communion, doth not exeeem from laying a Confederacy with the Revolters. Let them shew us where the Spirit of the Lord teacheth this in a Church, professing the true Doctrine; Worship, Discipline and Government, which the Lord hath appointed, since we find much to the contrary in the Word.

2dly. I Represent to this purpose, what the Spirit of the Lord hath left upon Record, in a Time of Great Corruption, under the Government † of Eli's Sons, whose Execrable Abominations had arrived to a prodigious height, under the too gentle dealing of a Godly Parent, who yet testified against their wickedness, and Reproved them for it, in very grave and Pungent Terms; But yet ( being a Judge, and Ruler ) ought to have done more towards an Effectual Restraint. Nevertheless the Stated, and ordinary Publick Worship, as also its greater Solemnities were Duely observed, and the place of the Lords Appoyntment Frequented for these ends. Neither may it be passed without Peculiar Observation, that the Lord was Graciously Present, and Countenanced the Tabernacle Service even at that time. \* *Eli's* and his Wife, having gone about the Instituted Worship, suitable to that Dispensation

† 1 Sam.  
2: 12.  
13: 14.  
15: 16.  
8: 27. 4.  
25.  
\* 1 Sam.  
1: 9. 12.  
11: 12.  
Ver. 12.

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*The Lord's Prayer.*

69

Dispensation: *Hanna* poureth Forth her Heart to the Lord, is heard, † accepted, and through the Special Blessing, and Conduct of the Lord, is brought to the Happy Issue, of much long, and Sharp Exercise. And although Common Prudence as well as Religion, would, and no doubt did Procure careful, and Cautious Endeavours to Escape the Violence, and fury of the more Prophane and || Lascivious amongst the Priests, yet the Publick Worship neither was, nor Justly might have been Relinquished, upon the account of these Scandals, wherewith some (even in Publick Office) were polluted to Grossly, and which at length brought on very Awful \* Judgments from \* the Lord. If any alledge that these Enormities made the Offering of the † Lord to be Abhorred. It is easily Replied, that this greatly Strengtheneth the Argument, being let down as the Sin of the Abhorers, who through the wickedness of Divers of the Priests were hurried to Extremes unwarrantable on the other Hand, And the Emphasis of the Expression is notable. *Viz: The offering of the Lord, i. e. the Lords Worship* Instituted by himself, holding clearly forth the Height, and Hainousness of the Sin of the Young Men, from their Laying such Stumbling Blocks in the way of People, as Intangled them in the Dangerous Guilt of Contemning the Lords Worship.

3ly.

- 3/y. The State of the Church, ( to per-  
 other periods for Brevity, ) when the Lord  
 Jesus came in the Flesh may be reviewed  
 to this purpose. It is manifest, that Corrup-  
 tions were many, and great at that time  
 wherein very little of the whole mass was  
 left free, without being grievously infected  
 with the Errors, Heresies, and Abominations  
 of that Day. It is known that the \* Sadducees  
 were ( upon the matter ) Epicureans or Athe-  
 ists, seeing the whole of Religion depended  
 upon, and is even inslaid with the † Resur-  
 rection of the Dead, and a Future, and Eter-  
 nal State beyond time, which being Re-  
 moved, Even Natural Religion ( may I  
 the Term ) is quite Enervated, and assuredly  
 nothing left to that only true one, ( which  
 Revealed, and whereof the Entire Fabric  
 ( may I use the Expression ) both as to  
 Doctrine, and practice so turneth upon the  
 great Fundamentals concerning Eternity, the-  
 these being taken out of the way, nothing  
 yea not so much as a shadow or Semblance  
 || will Remain. And to say nothing of the  
 \* Essenes ( of whom the Scripture is Silent.  
 The Pharisees, though otherwise the Strict-  
 est \* Sect, were yet a Sect of Hereticks  
 wholly Ignorant of the Gospel, Violent &  
 Shameless || Establishers of their own Righte-  
 ousness, Furious abettors of Superstition, and
- \* Ma.  
 22: 23.  
 Act. 23:  
 8.  
 † 1 Cor.  
 15, 12  
 13, 14  
 15, 16.  
 17. &c.  
 † Cor. 15  
 1 2, 3, 4.  
 5, 6. &c.  
 2 Tim.  
 2, 8.  
 || Cor. 15.  
 32.  
 \* Act.  
 26, 5.  
 || Luke,  
 18: 11.  
 12.  
 Rom: 9,  
 32. &  
 10, 3.



*The Lord's Prayer.*

71

whole Swarms † of human Traditions, † Math; 23 &  
 Dreadfully Ignorant of the true meaning of 5, 22 &  
 the Law and Gross || perverters of the same, 15, 3-4.  
 and (not to Purfine their Character any fur- † Math 5,  
 ther) Cruel and Inveterat Enemies to Sound 21. 22.  
 Doctrine, and the Power of Godlyneſs, as \* Luke  
 bitter Perſecuters \* of Chriſt, and ſuch as 16, 14.  
 were Beautified with his Image, beſides their 15 & 20,  
 Deceit, and oppreſſion. Nevertheleſs there 9.  
 was a purer Remnant in thoſe Dregs of time.  
 He pleaſed the Lord to gather in a goodly  
 Number by the Miniſtry of John the Baptiſt,  
 who had the Eminent Honour of being  
 Chriſts Harbinger. As alſo it ſeemed good † Math;  
 in his Sight to bring in whom he pleaſed, 3, 5.  
 by the Labours which he Condeſcended to uſe Jo, 1, 23:  
 in his own Perſon, as likewiſe to bleſs the † Math, 3 1.  
 teaching of his Diſciples towards theſe † Luke;  
 effects. Yet all this while, the Sincerer part 10, 18.  
 was, in Compariſon of the Bulk, very ſmall,  
 and the number even of theſe who were  
 ſound, in profeſſion not great. This pre-  
 ſuppoſed let us now view, what Light the Lord  
 holdeth forth in His word for Regulat-  
 ing our Behaviour in ſuch Junctures.

1ſt. With all becoming Deference to great  
 and Eminent Divines of another Mind, I  
 ſincerely Judge that our Lord Jeſus did not  
 Command, nor allow to hear the Pharifai-  
 cal Teachers of that Period, nor ſuch as  
 they

they were in any Age; for when I seriously ponder (as before the Lord) how clearly and pointedly their gross Ignorance, and perversions of the great Fundamentals both of Law and Gospel, are decyphred in the word, their bitter, and implacable hatred, and Violent Pursuing of the *Messias* whom they Persecuted, to the utmost, even against their own Consciences, (wherein at least several of them committed the *unpardonable Sin*) together with the Pains, (may I to express it) which our Lord hath taken on all occasions to direct them unto the People with the many Cautions he gives to *be ware of them, and to take heed lest they should be infected with the Poisonous Leaves of their Doctrine & Hypocritical Pageantry*, and add to this, the Woes he pronounceth against them in the course of his Doctrine, almost at every *† Turne*, and the whole Clustering which at once he Heapeth on *||* them, and more to this Purpose, which the Gospel History Representeth. I cannot Reconcile these strong, and Pathetical Diffswasives with an Allowance to Countenance the Administrations of such of them who taught Publickly. Especially for that we are Expressly Prohibited, to hear the *\* Instruction* which cauteled to Erre from the words, of Knowledge, as the Poysonous Plague of Heretical Doctrines

*||* Math. 23. from 13. &c.

*\** Math. 23. 27.

12. 27.

28. 31.

Mark, 3. 28.

*\** Math. 16. 67.

11. 12.

&c.

Mark 8. 15. & 12. 38.

Luke 12. 1.

*†* Luke 11. 42.

52. 53.

*||* Math. 23. from 13. &c.

*\** Prov. 19. 27.

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and Teachers is still to be evited, chiefly when the whole Mass is corrupt, and scarce any thing left intire (as in the present case) and that it is both required of Christ's Sheep, and commended as a property peculiar to them, from a supernatural and Saving instinct, to \* put Difference, be-<sup>\* Jo 10.</sup> twixt Christ's Voice, and the Voice of a <sup>4. 5.</sup> Stranger; as also, not to follow, but fly from these Strangers. Neither do I Judge that the Church at that time, was so destitute of Faithful Teachers, as some would have it, Christ and his Disciples were among them, whom they ought to have heard, leaving these false Teachers; and Charity obligeth not to look upon matters as so || entirely Corrupt, but that there || <sup>Mark</sup> was a sincerer part, and a remnant better <sup>12. 34.</sup> minded amongst several ranks of Persons.

The only material Objection I know, which seemeth to militat against this Account, is the alledged expresse Command of the Lord Jesus to the contrary. *The* <sup>\* Mar.</sup> *\* Scribes and Pharisees sit in Moses Seat.* <sup>23. 2. 3.</sup> *All therefore whatsoever they bid you observe, that observe and do, &c.* Great men have had their Judicious Observations towards opening this place, and vary according to their different Sentiments about Church Communion. I shall not enter upon any  
K Disquisition

Disquisition of these matters, seeing I sincerely Judge that a meer inadvertency in the Translation hath occasioned all the doubt which is raised in a case otherways clear, the generality of Interpreters having taken that for a Command, which truly is a reproof, while they Translate the Word Imperatively, which are as clearly in the Indicative mood (the Termination being one in both) and the whole connexion of Words and purposes requirerh to be understood so. Thus the Sense is plain viz. *The Scribes and Pharisees sit in Moses seat; here is the snare and Tentation, and hence ye are simply and sinfully imposed upon; so that whatsoever they bid ye Observe, that (so great is your Silliness) ye Observe and do Right or Wrong: But ye do not according to their Works, for they say and do not. Though they impose upon you, whose Simplicity rendereth you an Easy prey unto them; yet they are not such Fools, and love their ease better then to put their own Necks under the Grievous Yokes which they wreath for others; for they bind Heavy † Burdens, and grievous to be born, and lay them upon Mens Shoulders, but they themselves will not touch them with one of their Fingers, &c.* In this way all the purposes cohere pleasantly

† Verf.

4.

stantly, and the detection of these Hypocrites, whose great business it was to make a Pompous Parade || before Men, was a <sup>¶</sup>Verf. fit Introduction to the many \* Woes pronounced against them. And I would appeal <sup>s. \* from</sup> to the Serious, and sedate Consideration of <sup>vers. 13.</sup> these who Expound the Text in the usual manner, what congruity may be assigned for pronouncing so many woes against these False Teachers as the worst of Men, after Peremptory commands to attend their Ministry. I would have had the less confidence to mention the foresaid Exposition, because singular, and that I have the greatest reason to distress myself, had not a burning and Shining Light of this Church given the same meaning before. 2ly. Notwithstanding this universal and Regnant Corruption, which penetrated to the Root, and subverted the Foundations of Religion, as said is; nevertheless it is manifest, and as a matter of Fact ought to be put beyond debate, that our Lord Jesus Honoured the Instituted worship according to the then Oeconomy of the Gospel Covenant in such manner, that his most watchful Exemies could find nothing to object against him on this head, though Topicks of this sort, they knew full well, would have been most plausible



and popular. Yea though they laid out themselves to the utmost to find \* Witnesses against him on this score, towards giving colour to their prosecuting him to the Death, yet nothing could be adduced, which even they themselves durst lay stress upon. After his Birth, the appointed offerings were brought into the Temple, and performed according to the command; his early appearance was there when he Sat amongst the || Rabbies, and asked them Questions He frequented the || Solemn Festivals, and went into the Temple, and their \* Synagogues; and condescended in every thing to shew forth an unexceptionable Observance of the Lord's Institutions, suitable to that Administration, even to the last, having finish'd his Course by a punctual Celebration of the Sacrifice and Sacrament of the \* Passover. Neither is this to be thought strange; for howsoever corrupt the Generality, both of Teachers and People, were at that time, yet the Instituted Temple-worship was not chang'd, but Things continued in the wonted Channel, without any great and material Innovation (for what I know) in the Ordinances themselves. And in all this, both his Disciples, and the Sweet Company of these who lear'd the Lord, followed the pure and perfect Example of the Captain of them

\* Mat.

26. 59

6 Mark

14. from

54 to 60

† Luk.

2. 22:

23. 24.

Lev: 12.

2. 6.

|| Luke 2,

46. &amp; 47.

48.

|| Jo: 7

37. 28.

\* Mar;

12. 9.

Luk; 4,

16.

Jo. 7. 14

\* Math,

26. 17.

18. 19.

Mark; 14.

12.

Luk, 22.

7. 2.

their Salvation: Yea, even after the Resurrection and Ascension of Our Lord, when the old OEconomy was upon the Expiring; *the* || Apostles, notwithstanding, frequented the Jewish Synagogues, for prosecuting the ends of their Commission, and till\*Expelled, || Act: 12, 14, 15, 28, 17, 1. 2. 3. 18, 21, 22, 26, Act: 13, 46. went not off. Upon the whole I observe, that in all this we have no Separation from the Church, and that the Lord Jesus, with his Disciples, and the Godly at that time bore Testimony for the Lord in a way of Church Communion. 3. It is observable, and beareth it's own weight, for clearing Matter of Duty in the present Controversy; that our Lord Jesus gave Express Command to acknowledge and employ the Priests of that time, in things belonging to their Office, and by Divine Appointment committed to their Care. The Lord had enjoined and empower'd them to take Inspection of Leprosies, and constituted them Judges (may I use the Term) in cases of this Nature, with Reference to which, he had also appointed || certain Offerings to be made; Mat: 15, 4, Lev: 14, 14, Mark: 4, 2, Luk: 5, 12, 13, 8, 17, 12, 13, 14. wherein they, by vertue of their Office, were necessarily to be employed. And notwithstanding the grievous degeneracy of all ranks in that Age, which had arriv'd to such a height that the bulk of all sorts were ignorant of, or declared Enemies to, and Violent Persecutors

cutors of the Lord Jesus; to whom, but few, and these, most of the more despised || and  
 ¶ Luk, 7, *meaner kind*, expressed any Regard. Ne-  
 29, vertheless though our Blessed Lord did lay  
 Jo. 7, thoroughly open, and bore compleat and  
 48, 49, full Testimony against the Corruptions, and  
 Defections of that and all other Times: Yet  
 he was pleased to manage it ( may I so ex-  
 press it with due Reverence ) in a way of  
 observing punctually the Institutions, which  
 the Lord had given by *Moses*. I know not  
 of any Exception against the Argument, save  
 one, viz: That the then Administration  
 was drawing towards a period; and the  
 Lord thought fit to honour it for the short  
 while of it's Standing. But this Consider-  
 ation strengthneth it greatly; For if so  
 much Respect was shewed (and that by  
 express Repeated Command from the Lord)  
 to Ordinances then declining, and drawing  
 towards a total Expiration: Much more do  
 we owe a due and deep Regard, to such as  
 shall stand till the End of the World.

4. We may subjoin that period of the  
 Church, Related 1 Kings 19. 14. 18. and  
 Resumed Rom: 11. 4. wherein there was a  
*Remnant approved of God, and not bowing the  
 knee to Baal; who bore Testimony for the Lord,  
 in worshiping him sincerely, and not bowing the  
 Knee to Baal; although not in a way of Sece-*  
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fion from that whole Church: Tho' they had no Communion with *Baal's* Worship; and both the one and the other bore Testimony against *Baal* and his Worshipers, tho the one in a more silently by not consenting, and the other in a more open and Zealous way. For a Separated Society could not readily have been unknown. Nor did *Elijah* himself oppose the *Baalitick* Idolatry, in a way of Secession from the purer part, but laid out himself for Reforming, according to the Lord's Command.

Not to insist further by Specifying some new period, having inserted some particulars to this purpose into what I premised towards Stating the Question, and given my Sentiments on this head at great length, upon an other occasion, I only Subjoin a Remark or two of an other sort. 1<sup>st</sup>. Our Lord who was Graciously pleased to put the rich Treasure of the Gospel into Earthen Vessels hath (may I so exprels it) set a a very awful Guard about his Servants, whom he also Honoureth, with the Title, and || Dignity of Ambassadors. *viz. He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me, and whosoever shall not receive you, nor hear your words, &c. shake off the Dust of your Feet. Verily it shall be more Tolerable for the Land of Sodom and Gomerah*

|| 2 Cor:  
5, 20, 21  
+ Mat:  
10, 14.  
15, 40,  
41

† Luk. 10, 16. *morah, &c. He \* that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me, with more to † this purpose*  
 ¶ 1 Jo. 4, 6. *which needeth not to be particularly declared. Only the Duty is manifest as great, and important, viz, to acknowledge and Honour them || who are Such for their Masters Sake.* Assuredly nothing can be excepted against this, when the way is not stopped through the Interposition of Sin; no Sinful Terms of Communion being required, and full freedom allowed, regularly to except against whatsoever may be thought amiss in the administration. Neither is the Atrociousness, and Dreadful danger of the Evil in Rejecting any whom the Lord hath sent, less evident; Seeing it is a Rejecting of the Lord, *and it shall be more Tolerable for Sodom and Gomorah than for such.* I could heartily wish our Friends dealt roundly with us in this matter, and declared by word that which is the manifest Language of their practice. *viz.* That all they, whose Message they Refuse to hear, are no more Ministers of Christ, at least Faithful, or require somewhat Sinful on their part as necessary for Entertaining Communion with them. I know what is Objected from their having taken the Oath of Allegiance, and signed the

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the Assurance &c. But with all due regard to such amongst our Friends, as fear the Lord, I must say, that it is very hard, and Iniquous dealing to charge Controverted Consequences upon any for their Espoused Sentiments, when they themselves see not, but Peremptorily deny the Consequence; and in the most Solemn Manner disown what of this kind is charged upon them; as it is not unknown what the Ministers of this Church, and many, or most of the Synods in the Nation have adventur'd upon, to this purpose.

That there are many, and some considerable Failings in our Administration, we, with our Friends sincerely bemoan: but that all the Ministers of this National Church, who swore Allegiance &c. have changed their Holding, and are no longer Ministers of Christ, is a Consequence so hard, and contrary to their Rooted Persuasion, that I am well assured many of them, would thro' Grace, if called to it, Seal their Holding immediatly of the Lord Jesus, with their Heart Blood. I desire not to be mistaken, seeing my Sentiments and Practice on this Head, are sufficiently known: But if we should Retort and use the same Weapons against our Friends, we might, on too good and solid Grounds, charge them more  
L grievously

*A Casuistical Essay upon*

grievously, than I encline to mention seeing  
*the removing of the Land marks set by the*  
*Lord himself, as to Church Communion,*  
*hath somewhat in it, more subversive to the Be-*  
*ing of a Church, than the worst of Heresies.*

2ly To Conclude (least this Question  
 should Swell to an Excessive bulk) let the  
 Dangerous Effects, and Consequences of  
 Removing the Land Marks in a matter of  
 such high Import, be seriously Pondered.

\* Rom:

10, 14.

15. 16.

17.

Eph 4.

10 11.

12. 13.

Gal. 3, 2.

3.

2 Cor. 3.

8. 9. 10.

Psal 42.

1. 2. 3.

& 84. 10.

& 63.

1. 2. 3.

& 27. 4.

Rev. 14.

6. 7. 8.

&c.

The Lord hath instituted his Ordinances  
 for gathering in his Elect: Faith \* cometh

by hearing, and hearing by the Word of God.

It is a known, and generally confessed

Truth, that these are the Channels, through

which the Lord hath || promised to convey the

3. Benefits of Redemption; and the solemn and

settled ways, wherein it pleaseth the Lord of

Glory, to entertain Communion with his People

upon Earth. And therefore I heartily ac-

knowledge, ought, in Dependence upon

the Glorious Institutes, to be kept pure and

entire, with all due Care and Caution:

Yet seeing in this state of Fallen Man, many

Iniquities clog and cleave to Gospel Admi-

nistrations, and have had Place, more or

less, even in the purest times: Forasmuch

as while the World standeth, there will be

but a knowing in part, and prophesying in

part, and much more in times of great and

prevalent

prevalent darkness. If Rule and Measure be not kept in this Matter, whatever Designs & Motives may be pretended, or really influence, the Tendency of the Work it self, is utterly to Ruine and Raze all Churches whatsoever. For if a Sameness of Judgment, and Practice in Circumstantiated Cases controverted, even amongst the Godly, on either hand, as the Respective Temptations, and Snares of the Times may sway, and proportioned to the Various Measures of Light, which have ever had, and will have place amongst the Lord's Children: If this Agreement be made the Standard, no Church Communion shall ever have place, or at least continue for any space while the World standeth. Such a Harmonie never was, nor ever shall be: Neither have we Ground from the Word to expect it in every thing, while the Church is Militant (tho a great measure of Oneness may be justly looked for). Hence the making Church Communion to depend upon a Condition impossible, is accordingly, to elide and subvert it entirely. Of this I could give too pregnant Instances, were I inclin'd to particularize the prodigious Excesses of this Nature, & other gross Delusions & Enormities, to which diverse have been justly given up; were it not that a Tender Regard to some,

who fear the Lord, obligeth me to spare. Rivers, when kept within their Channels, are a considerable Ornament, and greatly useful to these Countries which they water; but if these be broken thorow, or over, and the Waters still increase and swell: how shall they be Stopped? or who can tell how far the Ruines may go? Testimonies for the Lord, are necessary, Lovely, and Singularly useful, when according to Rule: but when these prescriv'd Bounds are Exceeded, and our misguided Zeal, from a pretended Respect to the Lord's Honour, hurrieth to a Taxing the Commissions of his choicest Ambassadors, and Trampling such as are Eminently beautified with Christ's Image: who can tell how far this Gangrene may reach! In this weighty matter, we are not mainly to Regard our Privat Satisfaction; but the maintaining, owning and establishing sound, and pure Principles, which we have Received as a great Trust from our worthy Ancestors, and are to Transmit to our Posterity, with what Increase of Further Light, it may please the Lord to Vouchsafe. My heart trembles at the Milchiefs, which any one Unsound, & unsafe Position doth lead to, especially in Matters of this Nature, and have often admired the Judicious Observe of a Great Man, against whom, our Friends, especially the

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the more Exercised, are not much, if at all prejudged. *viz.* He that sheddeth Man's Blood, by Man shall his Blood be shed; But whoſe ſheddeth the Blood of Churches, his blood ſhall be ſhed by the Lord.

For objections: I had them Signed by ſeverals of that way, and returned a particular Answer. I incline not now to reſume what is contained at length in that Paper. Let it ſuffice, to advert, that none of them I ever heard do reach the caſe as here Stated. The Spirits even of Gracious perſons being Rankled, are eaſily inclinable to tranſgreſs due bounds, and thus concur with ſuch Tentations, as carry to unwarrantable Exceſſes. I ſhall then Re- preſent the following generals, which being duely applyed, may ſerve for Answers to the various claſſes of Objections unto which they reſpectively belong. 1<sup>mo</sup>. Some of them ſtate the caſe, as if Miniſters, yea, even the moſt Judicious and Godly who ſincerely own, and would be willing through Grace, to ſeal the Covenanted Work of Reformation in theſe Lands with their Blood, were become Idolators, and places of Scripture, relating to what is required with reference to them are adhibited, *viz.*

|| Come out from amongſt them, and be ye ſe-  
parated, touch not the Unclean thing, &c. *Yea*

2 Cor  
6, 17.  
Rev, 18:  
4. 5.



Yea some have compared Ordinances dispensed by the Presbyterian Godly Ministers, to the worshipping of the \* Calves at Dan and Bethel, and at least implicitly applied the Righteous punishment inflicted by the Lords Express Command upon the Worshipers of the † Golden Calf. 2ly. Places of Scripture which the most Judicious and sound Divines, and the greatest Champions against Erastianisme in this Church have evinced to belong unto Judicial Censures, and are to be understood as chiefly requiring them, have been, and are much urged on this head. viz. || *Note that man and have no fellowship with him, withdraw your selves from every Brother that walketh disorderly, &c.* But I insist not, In summe I find two great mistakes at the Root which give Rise, Life and Vigour to whatsoever is adduced for carrying to extremities in these matters. viz. 1st. That no significant Testimony can be given against the Defections of our day but by separation or laying aside, as our Friends would rather have it termed. 2ly. That all who take not that way are Joined in the Conspiracy And I may add. 3ly. That no return may be Expected till Grievances be Redressed (which for the great part, I heartily acknowledge ought to be considered, and

\* 1 King.

12. 28.

29.

† Exod.

32. 27.

28, 29.

|| 2 Thes.

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are laid to Heart by diverse, both Ministers and others) which is upon the matter (as many of these People take it) till we be of one mind with them. Having now insisted (much beyond my intention) a considerable while upon the forementioned Question, as containing an Afflicting controversie of the time, and such as hath had a very hurtful and undermining Influence upon the Communion of Saints: I shall endeavour to bring the Remains more speedily to an Issue, by summing up what Relateth to the more Publick Concerns of Christ's Kingdom, into the narrowest Bounds I possibly can reach. And seeing the Royalties of Christ, have in all Ages, been grievous to proud and corrupt Nature, which is violent, and mad upon breaking these Bonds, and casting away his Cords from us; and therefore, an Impartial, and Faithful Use of the Keys of his Kingdom, wherewith he hath entrusted his servants, hath, from the beginning, been struggled against to the outmost, which the Power and Subtilties of Hell could reach; and the Immunities of his Kingdom always more or less incroach'd upon.

*Quer. 5.* What Rules and Measures hath the Lord appointed to be kept? and in what way Testimonies for Him, may, and ought

ought to be manag'd ; so as that we may escape partaking in the Guilt of whatsoever is injurious to the Interests of Christ's Kingdom, and Gospel ?

For Answer, I presuppose a Particular or two, which may be taken for granted ; and yet are of use to give Light to what follows. 1<sup>st</sup>. That these Truths which concern the Kingdom of the Lord Jesus, are of very great weight, and ought accordingly to be owned , and adher'd to in the ways of his Appointment , whatsoever

\* Math: the Danger may be. Our Glorious  
27, 11 Lord hath left us a *Compleat* \* *Ensamble*, as  
Jo. 18. to this, in that Explicite and Full Testimo-  
33. &c. ny, which he bore to his own Kingly Of-  
fice, especially when question'd upon the  
same, and pursued thereupon to the Death  
2<sup>dly</sup>. The Liberties of his Visible King-  
dom, as immediatly dependent upon him-  
self, are so || iolaid (may I use the Term)  
|| Math: with his Royalties, that the one cannot be  
16, 18. severed from the other. And hence, how-  
19 soever the Lord's Servants especially they  
Jo. 20, who bear his Message, be sadly mistaken  
23. and misrepresented in the Management of  
Math: their Trust, as to the Immunities of his House  
18, 18. It is not any selfish or Prospect of Respect  
1 Cor: Ease and Honour, which moves these who  
5, 9. act singly , but a sincere Regard to the  
Honour

Honour of our Glorious Redeemer, in what so nearly and Immediately belongeth to his Kingly Office. 3/y. In all this, nothing is intended prejudicial to the just power and greatness, wherewith the Lord hath dignified the higher powers, whom they who fear the Lord are taught to † Honour, and obey in a most Cordial † Rom. 13. 1, 2, and Exemplary manner, and to lay out 3, 4 &c. themselves as severally stated, to procure Tit. 3. 1. due Reverence and Obedience to them. 1 Pet. 2. 13. And a Ministerial use of the Keys of the Kingdom of Heaven by the Office bearers of Christs House unto whom they are intrusted, according to the Instructions he hath given in his Word, is so far from any adverse aspect or influence upon the Civil Government (from which it is wholly distinct, and greatly remote from its concerns and Intrigues) that as a blessed Ordinance, it greatly tendeth to the Strengthening of the same, by teaching, and from Divine Authority enforcing a Conscientious rendering to Cæsar, what is Cæsar's. And sure, under the Light of the Gospel, it were little less than Blasphemous to think, that the giving unto God that which is his, could be hurtful this way. These Concessions premised, I sum up the Answer of the Query into

these two heads, 1<sup>st</sup>. To point out the season of Testimonies as to the matter in hand. 2<sup>ly</sup>. To shew how they ought to be managed. As to the first it may be adverted, 1<sup>st</sup>. That prudential and Political considerations \* severed from the Word, are not to give the Law, nor determine us in any thing, and far less in matters of such great weight. It were both great folly and wickedness, to put off present duty, in || expectation of so Favourable a Juncture, wherein such Testimonies may be given and managed with ease to the Flesh; seeing upon a serious review, it will be found in all the several Ages of the Church, that the Sins of the Respective times, wherein they chiefly prevailed, have ever had so much Strength of Wit, Power, Learning, Authority, and whatsoever else might be requisite to support them, that an attending ill Difficulties be removed, were much like to the waiting at the brink of a great River till it should run dry, and afford us an easy Passage.

2<sup>ly</sup>. The proper Season then for bearing Testimony to these Truths, and standing fast to the Liberties wherewith Christ hath made us free, is when they are \* opposed, and means are used for Intrangling

\*Gal. 5.  
2. 3.  
Eph.  
8.

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as into a yoke of Bondage, especially seeing  
an Explicit consent to Incroachments made  
upon the Royalties of Christ, and im-  
munities of his Kingdom, cannot be so  
readily expected, at least in these Churches  
where such Liberties have been more  
fully enjoyed; and therefore as silence is  
all the Compliance which the higher  
powers do either require or look for,  
so it sufficeth towards wreathing the Yoke  
insensibly about our Necks.

For the way of Management, I hum-  
bly tender the subsequent Rules, which  
I adventure upon, with somewhat of free-  
dom and confidence, as suitable to the  
stated Judgement, and practice of this  
Church in her purest times. *1st.* Not-  
withstanding whatsoever may be attempt-  
ed Dishonourable to the Lord, and grievous  
to his Children in these regards, which  
therefore a Sincere respect to the Glory  
of Christ; cannot but render matter of  
Grief beyond the loss of the most endeared  
Enjoyments, yea even of Life itself :  
nevertheless we are, from a Conscientious  
Respect to the Lord, and his Ordinance,  
cheerfully to acknowledge, || cordially to sub-  
mit to, and Sincerely to obey the Civil  
powers, without the least Hesitation about  
that trust, and Greatness with which the

1 Per.  
2. 12.  
8. 13.  
1. 2. 3.  
11. 3. 11.

Lord hath honoured them; and a becoming deference in the Lord to the utmost length of what he alloweth, is Necessary, to Evince, that Conscience, and not humour Extorteth from us these Sorrowful, and modest Resentments, which a beleiving Regard to our Glorious Redeemer, rendereth Inevitable. 2ly. Seeing the Ambassadors of Christ, who have his Stamp, and Act in his Name and Authority, are to render the Concerns of his Honour and Kingdom, beyond Life, and all the Interests

of the same. It is a Necessary duty, on their part, and in nothing Prejudicial to the Just power and Greatness of these who Sway the Reysns of Civil Government, with all due respect, yet Faithfully to Represent the evil of Incroachments, upon the Prerogative of the Prince of the Kings of the Earth, to such, High or Low, who in this manner Provoke him. 3ly When nothing els can be Reached; we must at least keep up some Testimony for the Lord, Mourning \* for what thus offendeth the Eyes of his Glory, as solemnly as the offence is committed, which also was the Practice of our greatest Worthies in Difficult times, who amongst other Causes of National Falts, have inserted the Restraine of the liberty of General Assemblies.

Having

2Chron  
26, 16  
#7. 18,

\* Zep:  
2. 18.  
† Math:  
12, 34.

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Having dispatched the *Queries* of a more publick nature ; I now proceed to some Few others of a Privat, and Personal concern. And seeing near approaches to the Kingdom of God ; as to the Knowledge of Gospel Mysteries, or Experience of a Gracious work, do not exeeem from Satans power, but render his Possession the more Dangerous, because less Perceptible, after he is returned to a House || Sweept, and Garnished, attended with Seven worse than himself.

|| Luke.  
11, 24.  
25.  
Math.  
12, 43.

*Quer: 1st,* What are these more near approaches, which notwithstanding do Leave the Person still under the Dominion of Sin and Satan ? I answer *1st.* A kind of Moral change, and being Civilized by the Gospel, an Escaping the Pollutions of the World, through the knowledge of the Lord and Saviour Jesus Christ. \* *Nicodemus, and the young Man who went off from Christ* Sorrowful, were both Memorable in this regard, though utter Strangers to Regeneration, which yet the former was made to Experience afterward. I notice the Particulars following, which may be found in these who are out of Christ, and yet have a fair Appearance.

\* Joh: 3.  
1. 2. 3.  
Mat: 19.  
from 16.

*1st.* Seeds of Truth in the Understanding. We find even among the Gentiles  
Lovely

*A Casuistical Essay upon*

Lovely Sp: outings of this Kind. *These hav.*

|| Ro: 2. ing || *not the Law, were a Law unto them-*  
 14. *selves. and shewed the Work of the Law*  
*Written in their Hearts. &c.* And if it was

\* 1 Cor: in a way of Common \* Gospel-Improve-  
 13. 2. ment, and yet the veil Remain upon the  
 Heb 4. Heart. 2/y. There may be also found a  
 considerable Degree of Moral Seriousness  
 in a sort of Devotion of the same Mould.

And if the Heathnish Athenians had an  
 Altar Inscribed, *To the unknown God*, from  
 a kind of Ignorant deference to him; sure  
 the Flourishes of a Literal and Common in-  
 struction in Gospel-Mysteries, mingled  
 with some flowings of Aff: ction, may have  
 a more plausible though deceiving appear-  
 ance, while the word is Received † with

† Math;  
 13. 20.

21. Joy, and divers put their hand to the  
 Luk 6. 9. plough who Notwithstanding fall off after-  
 wards, and declare themselves unmeet for  
 the Kingdom of God. 3/y. There is a de-

|| Ps 46. fire of happiness || Con-natural to Man,  
 Jer: 2. though we be quite off the Road which

13. leadeth to it, and mad \* upon contrary  
 Paths: Nevertheless this being wrought up-  
 on in a common way, may carry to sever-  
 al lengths which have a lovely appearance.

† Rom:  
 9. 32.  
 & 2. 14.

4/y. And also a † fear of Wrath with its  
 direful Effects, which Roused will set the

15.

Soul

Soul on Edge, and carry to such earnest-  
 nets, as may raise fair hopes, and yet all  
 turn to nothing, and worse in the Issue. We ¶ Ps. 78.  
 have many instances of the || one, and o- 34.  
 ther in *Israel* which promised much, until  
 all these Blossoms fell off, and the shadows  
 of Devotion issued into abominable Idola-  
 try. So much for a Moral Change. 2ly. Com-  
 mon Gifts of the Spirit, whether Ordinary,  
 or more unusual and \* Extraordinary \* 1 Cor.  
 quickned by suitable Influences, may carry 13, 1, 2  
 a good length † *Behold thou art call'd a Jew,*  
 and *Restest in the Law &c.* pleasant motions † Rom:  
 of this nature are found in || *Balaam who* 2 17.  
*yet loved the wages of unrighteousness, and*  
*Perished in his Iniquity, &c.* 3ly A Consci- ¶ Num;  
 ence clearly informed, and awakned by 24 & 25.  
 the word may carry to many things of a 2 Ps. 2,  
 very Specious shew, it being both a great 15 16.  
 \* Friend and Pinching Enemy 4ly Zeal ¶ Ps. 78.  
 for things Materially right may carry far 34.  
 both as to doing and Suffering, † though ¶ Ps. 6.  
 all the while the Selfish Zealot may remain 9. 10.  
 an Utter Stranger to Christ. Proud and † 1 Cor;  
 Furious || *Jehu* did value himself not a little 6, 9.  
 upon Achievements of this kind. 5ly To ¶ 2 Kings  
 mention no more, Transient Flashes from 9.  
 common discoveries of the Glory of \* Christ \* Math,  
 Procure a crying *Hosanna*, though after- 21. 9.  
 ward the air may be filled with the most vi-  
 colent



olent Clamours, *Crucifie him, Crucifie him,* many such Blossoms have accompanied the first Reformation, or more Prosperous Estate of Churches, which afterwards turned to a Sad account. Notwithstanding all which, and more such promising Appearances, the † Veil continueth still upon the Heart.

† 2 Cor.

3. 18.

Isa 25. 7.

*Quer.* 2ly Whence doth it appear, that the Forementioned lengths consist with the Reign of Sin, and Satan? *Answer,* From these Subsequent grounds. 1st. All these Ornaments (such as they are) Contribute nothing towards Removing the || Veil from the Heart, which Remaineth untouched notwithstanding them all. A person Destitute of Eyes, may yet be well informed, concerning the Sun, and Light, with many pleasant things Discovered by the same, and Transient Flashes (the Eyes remaining still Shut) may excite a kind of taking flowings of Affections, which nevertheless amount to little, or no more than \* *Let*

\* Num;

23. 10

*me Dye the Death of the Righteous, and let my Latter End be like his.* 2ly All the forementioned Imbellishments are even of a kind Different from saving Grace, because they have in themselves no Connexion with Salvation: This is very Manifest, as from other grounds, so from these

these places in particular, where they are more fully and clearly recited. But Be-<sup>\* 1 Cor.</sup> loved, we are perswaded better things of<sup>13. 2. 3.</sup> you, and things which Accompany Salva-<sup>Heb. 4. 9.</sup> tion. 3ly. They all leave the Person, who hath no more, *dead || in Sins and Trespases,* || Eph: and at best, amount to nothing higher than 2. 16. a sort of Flowers and Aromatick Odours, which do indeed hinder the Diffusion of the Noyson Savour, but are quickly made partakers of the like Corruption, with the Putrifying Body. 4ly. These Flourishes bring none out of Detestable self, but immerse more deeply into it, while pride of Heart is Cherished, and the † Person † Rom: valueth himself thereupon, *come see my* 2. 17, Zeal for the Lord, &c. Notwithstanding 18, of them all, the Loathsome Sinner conti- 1 Cor, nueth still in the \* Olive, wyld by Nature. 3. 1, 2, They may have the Gift of Prophecie from 2 Kings 10. 16, the Lord, who yet are utter Strangers \* Rom: to him, and to whom it shall be said † De- 11. 24, part from me ye Cursed, &c. Jo: 15, 1. 2. 3,

Quer. 3. What is it, beyond all this, † Mat. which will be found in all the Children 7. 21, of God; and evidenceth, that the Kingdom 22, of the Lord is come into their Hearts, in a Saving and Efficacious manner? Answer. To keep close to the terms of Kingdom, and the coming of a Kingdom, I find

*A Casuistical Essay upon*

some Distinguishing Characters. 1<sup>st</sup>. In the manner of their being brought under this Kingdom. 2<sup>ly</sup>. Their way of living under it. 3<sup>ly</sup>. The prospect which this happy Estate Affords. As to the First, 1<sup>st</sup>. All of them (though the degrees of evidence may and do differ have gotten, and their Hearts have been engaged to this Prince of the Kings of the Earth, by true discoveries of his Glory. Thus their Eyes which were formerly shut are now opened. The Scriptural

12 Cor. Accounts are plain, viz. *The || Light of the*  
 4 6, & *Knowledge of the Glory of God in the Face,*  
 18, *of Jesus Christ, &c. We all with open Face,*  
 11, 13, *beholding as in a Glass the Glory of God,*  
 17, *&c. Thine eyes shall behold the King in his*  
*Beauty, &c.* This might be exemplified by many Particular instances, in respect to all which they are brought into a state of Light. They see a matchless and infinite Glory in his Person, Offices, Providences, Yoak; yea, and his Cross, with whatsoever belongeth unto him, which were too long to be narrated in this manner. 2<sup>ly</sup>. The view raiseth such a High and entire Estimation, as procureth an effectual Divorce and \* Joyfully parting with all things. The Sweetness of this Government, but more especially the glo-

\* Mar. 13. 14  
 Pl 45 9  
 10. Rev. 7. 1, 2, 3  
 Il 54. 5

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rious Excellences, and ravishing Amiable-  
ness of him who is the Prince of the Kings  
of the Earth, procureth an Irreconcilable  
Abandoning of other Lords and Lovers,  
and in this way that Marriage is made up,  
which shall never be severed, an Union of  
such closeness, that our Lord Expresseth it  
in Terms so high, as inwrapt some Com-  
parison ( such as the State of Sinful Crea-  
tures can admit of ) with the Union of  
Persons in the Adorable Trinity || *That* || Jo, 17;  
*they all may be one as thou, Father, are in* 21, 23,  
*me, and I in thee, that they also may be one*  
*in us.* 3ly. Thus the Believer is as to the  
God, Main, wholly ingaged into the concerns \* Mar,  
and Interests of his Glorious King, head, 6 22.  
Lord and Husband; his honour is dear, Rom, 7,  
whatsoever toucheth it affecteth him deep- 4.  
ly, and that which hath a Tendencie to- Pl, 73r  
wards its Advancement attracteth his Heart. 25,  
1 Cor,  
So much for the first. As to the 2d. viz. Their 10, 31,  
way of living under this Government. I no-  
tice 1st. That it is the Habitual course of the || Pro. 3.  
Subjects of this Kingdom to || acknowledge 6 Gal.  
the Lord in all their ways, and tway accord 3 17.  
ing to what of Light it pleases him to R m 8,  
Vouchsafe. The \* Authority of Man, Self- 14, 15,  
with Reasoning from Carnal Interests, and \* Gal. 1,  
more such Trash of Hell, may well infest, 10,  
but are no longer upon the Throne; and 1Co 23,  
their 11, 2, 22

† 2 Cor. their Remaining † Strength, with their  
 110. 4. proportioned prevalency, are Gradually  
 brought down. 2ly. The Subjects, who are  
 also Children of this Kingdom, Derive their  
 Life, Strength, Activity; yea every Mo-  
 tion truly Heavenward from their Glori-  
 ous || Lord, Head, and Husband. They  
 || Gal. 2, 20, are Branches Ingrafted into the true Vine, &c.  
 Jo. 15 I live, yet not I, but Christ Liveth in me.  
 1. 2 3ly. Forasmuch as their Lives are wraped  
 2 Cor. 5, 7, up in nearnels to their Lord, they cannot  
 Luk 17, 5, Endure distance, and Alienation; and what-  
 soever Thrusteth in it self betwixt Christ,  
 and the Heart, they cannot suffer it (be \*  
 \* Mat. what it will) to continue there. The Eye  
 10, 37, can not Endure the smallest Mot, and in  
 Luk 14 this case, neither Father nor Mother, nor  
 26, all Relations, though put into one, will  
 be acknowledged. The Causes of Estrange-  
 ment may, (I confess) be long hid, but  
 when seen, the Believer can have no Rest,  
 and is as it were † out of Joint till they  
 † Ps 66, be Removed. 5ly His Life under the King-  
 18, & dom of Grace is Militant, and therefore  
 119:28. he layeth his Account with || hardships;  
 || 2 Tim, and will make no Treaty, nor come into  
 2, 2 any Terms \* with his Enemies, but even  
 Eph 6 at the lowest Ebb, waiteth for Relief from  
 11. 12, his King and Lord, and whatsoever, even  
 &c, prodigies of Difficulties and Danger be in  
 \* Ro, 7, 23, &c.



the way, thorow he must in the Lords  
 Strength, otherwise he can not Live, the  
 Kingdom of Heaven suffereth † Violence, and † Mar,  
 the Violent taketh it by Force. He can not 11, 12,  
 give over till the City be gained. This for the  
 second. As to the 3d. viz. Their prospect,  
 may be Adverted to, 1st. That the  
 Honour of God in their Glorious Estate is  
 Chiefly in the Eye with them, and ( may  
 so Term it ) is the Top point of their  
 Heavenly, High, and Holy Ambition. Their  
 Treasures, Hearts, Desires, and Delights are † Mat, 6,  
 above, their Element is there, and they 19, 20,  
 \* Reckon themselves rather to Languish then 21, &c,  
 live, except in so far as they look for the  
 blessed \* hope and Glorious appearance of \* Tit, 2,  
 the great God, &c. Hence. 2ly. The great 11;  
 business with them is to be made \* Ready, Jud, V.  
 and to have the State of their Stewardship \* Job,  
 in some Comfortable posture this way. Here's 20, 21,  
 the Measure of their Improvement, both \* Job,  
 of Ordinances and providences; and accord- 31, 14,  
 ing to what they see of Evidence and pro- Luk, 19  
 cess, their hearts go out after the Lord in 12, 13.  
 faith, Love † and Longing. † 2 Cor,  
 I find some Variety amongst Renowa- 5, 1, 2,  
 ed Divines in Expounding the Lords work, 3 Tim,  
 in preparing his own way for breaking the 4, 7, 8,  
 the Reign of former Lords; entering in  
 upon the heart, and Subjecting the whole  
 Man

Man unto his pleasant Yoak; which is in great part through mistake carryed the Length by many, as if divers of them were of the Mind that the Lord brought home a goodly Number of his Elect, in a Smooth, Sweet, and Evangelical manner without Convulsions, and wounding them to the Heart in this way. It will be Requisite to move some Inquiry upon the Head, but being very Loath to enter the Lists of Debate with these whom I much Esteem and Honour. I shall premise some Concessions on either hand, and so bring the matter under Dispute to such Narrow Bounds, that I hope, being Rightly stated, much of the Controversie will Evanesce, and they who fear the Lord Sweetly and Amicably agree.

157. It is granted on all Hands, that the  
 measure may greatly vary; while some are  
 || *Plunged into the most Voraginous and a-*  
 mazing Deeps of Terror, and others used a  
 great deal more Gently: the only thing  
 Pleaded for by these who maintain the Ne-  
 cessity of a Law work, is that the end be  
 gained. *Viz.* That the Convinced Person  
 being brought off from his false Props,  
 may be rendred \* *Lost in a Gospel Sence.*  
 And seeing great, and Violent Concussions  
 are Procured by strong Corruptions, and

Aft 16.

30. &amp;

2. 37

Pf. 88.

per tot 7.

\* Luke,

19. 10.

Math 18

11.

*The Lord's Prayer.*

103

a mighty † *Power of Pride, and Unbeleef,* † *Pro 13.*  
 As all other Irregularities in the conduct <sup>10,</sup>  
 of this Business proceed from the same <sup>124, 12.</sup>  
 Sources, they are very far from Imputing  
 the Sinful Fruits of such Roots unto a  
 Divine Institution, though more or less  
 Inevitable in State of Fals Man: but wholly,  
 and only to be Ascribed to him. 2ly Nei-  
 ther is there any Difference about the  
 time (Presupposing for a little the Necessity  
 of the thing till it be cleared.) It is not  
 Debated, but that some may be, and are  
 continued || *long in these Depths,* while || *Heb. 2.*  
 others are Disintangled a great deal Sooner. <sup>14, 15.</sup>  
 All that the Maintainers of a Law work  
 are concerned about, is, that the Wound \* *Hof. 6,*  
 be Deep and Kindly, and not Fostered or <sup>1, 2.</sup>  
 † *Slightly Healed.* 3ly. I think it will not  
 be much Disputed, when Considered (tho † *Jer 6:*  
 otherwise little Adverted to.) *Viz.* That <sup>4 & 8,</sup>  
 the Circumstanced Case, in the days of the <sup>11.</sup>  
 Apostles required a peculiar dispatch,  
 which must not Easily be drawn into  
 Consequence, for besides the || *Extraordinary,* || *Acts. 2,*  
 and Plentiful Effusion of the Spirit in these <sup>16 172</sup>  
 days wherein the Christian Church was gather- <sup>Joel;</sup>  
 ed by a Glorious Dispensation; the Apostles <sup>28,</sup>  
 had a very great work. *Viz.* To carry the  
 Joyfull Sound \* *several Corners of the World.* \* *Rom.*  
 and thus to found great and Famous <sup>5, 18 19</sup>  
 Churches

Churches: where the Name of Christ was not known, which could not allow their attending for any Considerable time in one place. And if upon some Necessity of this sort, in the first Constitution or Reformation of Churches under a greater than ordinary Pouring out of the Spirit, the like Priviledge be allowed, I shall not Reclame, as beleiving that matters in that case have been, and will be so in Effect. But still it must be Noticed Carefully, that in these Events, the Lords work is not the less Distinct and Solid, because more quickly throughed. 4ly. It is likewise granted on either hand, that these Pangs (may I so Term them) of the new Birth, are in some †sharp and strong; and in others more || lent, and Soaking: yet this hindereth not, but that the one, and other come to a Hight, and || Extremity before the Cure, and Delyverance. In some (to use still the Scriptural Comparison) the Wound is fair, and Deep; and others may have a great number tho lesser Wounds. Yet, because they are very many, will not be cured by our Kitchen Physick; but Smart, and Bleed Heavenward: till the only Physician Drop in the Healing Salve. This Premitted, the Question may be stated the more Distinctly, and Reduced to those Narrower Bounds, *Viz.*

† Acts. 2.

37, 38, 39.

30.

Mark. 5.

25, 26.

† Mat. 18

11.

Luk. 9.

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Quer.

*Quer:* 4. Whether or not the Lord hath Revealed in his Word any other way of bringing home his Elect unto himself, than by a Preparatory work of the Law, upon their Consciences. For we are not to enter into any Disquisition, about his Absolut Power, which beyond all question is Infinite; but humbly to attend, to what he hath revealed of his Will in the *||* Word, according to *||* *Isa 8* which we must be regulated, in this, and *20* every other thing? I answer plainly, That *2 Pet, 1* this is the only way Recorded in the Scriptures; and I offer the following Grounds. *19*

*1st.* I find in the Morning of the World, that the Lord dealt in this way with our First Parents, He spoke with awfull and Terrible Majesty to their Consciences: And after their vain and silly Attempts to hide themselves, *†* sisted them before Himself, *† Gen 2* their Lord and Judge, whom they had grievously offended. Thus, He laid home their Guilt, and *||* stopped their Mouths, before *||* *Rom.* the Manifestation of Christ, in that first *13. 19.* Pro-  
mise, and Comprehensive Summ of the Gospel, which I sincerely judge was carried in upon their hearts to their personal Retrival. *2ly* Not to adduce particulars, which were too long and laborious a Task, I observe; that the whole OEconomy of the Gospel-Covenant, under the Old Testament, in



It's several Administrations, Represent  
 || Hebr. and Setteth home, the || guilt, pollution, and  
 2:12, 4 power of Sin, in the most Copious, Lively  
 &c. and penetrating ways, pointing out, in the  
 || Math. manner, and leading in to Jesus, who || only  
 1:21. saveth his People from their Sins. But least  
 any (howsoever groundlessly) should im-  
 pure this to the then Infant-Estate of the  
 Church, and the Rigour more peculiar to  
 that Dispensation. Let us go on to the  
 New. And 1<sup>st</sup>. It may be considered  
 what sort of Persons they are, and how  
 Characteriz'd, whom the Spirit of the Lord  
 bath prepared to receive and welcome the Re-  
 || Math. deemer. 1<sup>st</sup>. They are || Sinners, i. e. Sen-  
 9:13. sible of their Sins, and humbled for them;  
 for otherways all are truly so. He came  
 not to call the Righteous, but Sinners to Re-  
 \* Math. pentance. \* 2<sup>ly</sup>. Sick, truly Impressed with  
 9:12. the Necessity they are under of the great  
 and only Physitian: the whole need was the  
 † Luke, Physitian, but they that are Sick. 3<sup>ly</sup>. † Lost  
 19: 10. as the very places bear, which are Adduced  
 Mat. 18. against the Needfulness of a Law work, the  
 17 & 9. Son of Man is come to Seek, and to Save  
 9: 12. that which was Lost, which Assuredly must  
 be understood of a Humbling Sight, and  
 Resentment, otherwise it would put no  
 Real Difference; for the whole posterity  
 of Adam is Lost, and undone truly. 4<sup>ly</sup>

They

*The Lord's Prayer.*

107

They are such as || Hunger, and are <sup>|| Isa. 55</sup>  
 pressed with Vehement Thirst, and who there- <sup>1. 2. 3.</sup>  
 re stand in need of Water, for cooling &c.  
 Wine, for Reviving and Strengthening their  
 fainting Spirits, as also Milk for Softning  
 and Healing. These and the like accounts  
 which the Lord giveth of his work, and  
 Characters of the Persons whom he hath  
 prepared to entertain; the free offers of the  
 Gospel Express this Truth with so much  
 evidence, that I need not raise any Ar-  
 guments from them. 2ly. The order of  
 his work which the Lord hath Expressly  
 set down, in the several Steps thereof, and  
 plainly declared, that it is, and will be his  
 way, representeth this truth with great  
 evidence. When he (*Viz. The Spirit of*  
*our Lord*) \* cometh, he will Reprove, or Con- <sup>+ J. 15.</sup>  
 vince the World of Sin, of Righteousness, 2.  
 and Judgement. All we plead for, is Com-  
 prehended in this one, viz. He will Reprove  
 the World of Sin, and so much is clearly  
 declared to be necessary, in order to the  
 Discovery of Righteousness, or him who is  
 the Lord our <sup>†</sup> Righteousness. 3ly. The <sup>† Jer. 23</sup>  
 Apostle Paul is very exprels to this <sup>10.</sup>  
 purpose, declaring plainly, that in order  
 to Justification || every Mouth must be stop- <sup>|| Ro: 3,</sup>  
 ped, and all the World become Guilty be- <sup>19.</sup>  
 fore God, for which effect the Spirit of the

\* Dut: Lord inditeth and confoundeth fallen \* Man

27. 25: laying home, and settling the Conviction of Guilt upon his Conscience, by a clear particular, and close Deduction; piercing, yet and even overwhelming the Conscience with the most pointed † and undeniable Evidence, as if the whole were written with the Beams of the Sun: All imaginable shifts and Cavils being taken off, I humbly Judge, that no soundly Exercised Person will in the least Demure, but that this

† Rom. necessary, that we may know, prize, || an  
3 from  
V. 10. our Souls may cling unto the Lord our Righteousness. Hence, the Law being the meat set apart, and used by the Lord for working all this; The Question in hand is fairly decided, and the Truth appeareth in its high import, as to the nearest and sweetest concerns of that greatly Fundamental Article of Justification. 4ly. It is so manifest that I think I may take it for granted, viz. That we must be made to know our selves, in order to our being made to go out of our Selves and look for a Righteousness wholly without us, which, assuredly, can have no place without a true Discovery of our fallen Estate; and seeing the Law (may I use the Term) is the Instrument which the Spirit of the Lord Adhibiteth, for making

\* known our Ruined Estate, as Transgressors

\* Rom. 3.

20.

The Lord's Prayer.

109

of the same from the † Womb, what diffi- † Pl. 58  
culty Remaineth ; can we see the Irregu- 3,  
larity of our Nature, and way, without any  
Consideration of the Rule; or shall we be  
Convinced as Transgressours of the Law  
without the Law ? But not to insist upon  
what is so abundantly plain; The same  
Apostle declareth plainly, *that he had never* Ro. 7. 7  
*known Sin, but remained alive in his own* 8, 9, &c,  
*Estimation, had not the Law given him the*  
*Glass of the Law to his Heart and Eye, dis-*  
*covering not only the External Acts, but*  
*penetrating also into the most Retired*  
*Springs, and Displaying it's very first*  
*Risings ( till then unseen ) Secret*  
*Stirrings, and so giving it's true Character*  
*in Nature and way. &c. A passage of*  
*Scripture, not much observed, beareth not-*  
*withstanding great weight with me, towards* \* Ro. 2: 9  
*the deciding this Contraversie. viz. That*  
*Tribulation, and Anguish shall be upon every*  
*Soul that doth evil, of the Jew first, and also of*  
*the Gentile, none are excepted. This Tri-*  
*bulation and Anguish is of Equal extent to*  
*the doing of Evil, and the Testimony of the*  
*Lords Spirit is express: Come it must, soon*  
*or late, in time, or throughout Eternity, be-*  
*fore the Elect Person be brought into the*  
*State of Grace, or after: After sure it can*  
*not be, to such a degree, and with so much*  
*of Horrour, seeing the Spirit of God ex-*

pressly Reclaimeth, for we have not received  
 †Ro. 8, † the Spirit of Bondage again to fear, which  
 15, at least Ensareth a support in the Estate of  
 Grace, beyond what was, or could have  
 been expected before: Nothing then Remains  
 eth, but that this Tribulation and Anguish  
 in its deepest plunges, must proceed this  
 ¶Cro 22 Evil, or Mass of Evils. The || Prudent see a-  
 3 & 27, far off, and are affected, so as to hide them-  
 12, selves, but the simple pass on, & are punished. 6ly.  
 I Argue from the very Nature, of fallen,  
 Proud, and corrupt Man: Can there be any  
 thing more plain, than that we \*Suck greedily  
 \*Ro. 6, ly at the Breasts of Sin, and that our Idols  
 19 are our Gods, to which we Vigorously,  
 Jo. 2, 19 and with the whole Heart adhere!  
 Col. 3, 5 How then shall a severing be ever wrought,  
 Mar. 5 except they be made, at least as bitter, \* as  
 29 30, ever they were sweet; and seeing the Law  
 \* Jer. is the necessary mean for discovering their  
 2. 19. true nature, and abominable deformities, as  
 contrary to it, together with that weight  
 of wrath, to which they lead, the contra-  
 versie is ended. But fearing, lest I be too  
 prelix, I only Subjoin, 7ly That without  
 some displaying of the Majesty of God  
 to the Conscience, no person will ever be  
 \* Hag. 1. made with any suitable concern to \* ponder  
 5. his ways: And seeing this discovery to one  
 2 Cor. in the State of Nature, must certainly sur-  
 13. 5.

round



*The Lord's Prayer?*

III

round him with very sad and amazing  
sights, a deep concern cannot be escaped,  
except Humanity it felt be put off. Let  
us then conclude, *that the Spirit of a Man* + p. a.  
*may sustain his Infirmity, but a wounded* 18. 10.  
*Spirit who can bear?* And it is the Lords  
way, to || wound before he heal, and kill, that || H. f.  
he may make alive. 6 12,

For Objections, I need not say much in  
Answer to them. B. Mr. Shepherd loofeth  
these weak knots particularly, and at  
length, and hath many excellent Remarks  
on this head, which I shall not Resume.  
Only ( for what I Remember ) he passeth  
the Instance of *Zachary*, and no wonder, + Luk.  
for it is strange to find one of the clearest 19. 12.  
instances of a Law Work, in all the Scrip- 3. &c.  
tures to be adduced against it. Assuredly  
he was deeply and clearly convinced, and  
no small wound was required to let out the  
Core so far, and lay proud Nature in the  
Dust, to so much depth of abasement, as  
procured such an open taking Shame to  
himself in a free Confession, and Cordial-  
ly offering the restitution otherwise required  
of \* *Teeves*. Norwithstanding the proteCti- \* Ex. 22  
on and Countenance of the Magistracy, and 1.  
Laws, which Men of his Office do not  
fail readily to enjoy: And it is remark-  
able, that the Words bear, that *this was*  
his

*A Casuistical Essay upon*

*his practise, and not barely a Resolution for the future; when the like is now found, we shall make no doubt of a rousing work upon the Conscience, to influence into it. And that nothing may be wanting thoroughly to evince this; our Lord in the Apologie he is pleased to make for him, and others*  
 || Luk. 19, 10: *so stated, declarerh, plainly that he was lost, i. e. sensible of their lost Estate, and that deeply ( for our Glorious Physician giveth not his Cordials without cause otherwise the defence would be of no significance, which were horrid Blaphemy. And in genetal our Lord Declareth ( in the Narration of the calling of Mattheu ) that such Publicans and Sinners as welcomed him, were persons heart sick, having been long and sore harassed with a legal and tormenting Ministry.*

† Mat.

9.9. 12.

13.

It is too evident, by sad Experience that Sin may bestir it self strongly, and carry the Gracious person a great way down the Stream for a time, which often incompasseth and pierceth him with Afflicting Jealousies, least the Reign have never been broken, and woundeth with fears, that at length he shall, as a prey, into the Teeth of his Enemies. Hence,

*Quer. 5th Whence proceedeth this unexpected*

*The Lord's Prayer.*

113

he expected prevalency? I Answer 1<sup>st</sup>. Sin  
 we may at first, or early after a Gracious Change  
 appear to be brought much lower than  
 and really it is. The delight Resulting from  
 the first || *views of the Pearl*, and breaking  
 the worse than *Egyptian Bondage*: with the || Mat. 13  
 refresh, and green *Love of \* Espousals*, and 44, 45,  
 other such privileges, which frequently ac- 2 Cor. 4,  
 and company, ( and sometimes in very great 5.  
 Measure ) the Believers setting out, after \* Jer. 2.  
 entering the Strait Gate, may be, and are 12.  
 no Blessed of the Lord, as means to keep  
 down these Lusts, which notwithstanding  
 afterward, put forth themselves with a sur-  
 prising Vigour. These Enemies, besides the  
 breaking of their Reign, do then ordinar-  
 ly Receive sore Dammishing Stroaks, which  
 lay them flat, and seem to Bereave them of  
 Life also, yet *after some while they \* Re-*  
*vive*, and are not deprived of their Remain- \* Gal 5,  
 ing Strength, but by *a series of Succeeding sharp* 17.  
*Conflicts*: And if it be further Consider- † Gal 5,  
 ed, that as yet he possesseth the Field ( in a 24,  
 great part ) alone, not being entered into Col. 3. 5  
 the throng || *of his Warfare*, through the || Ex. 13.  
 Lords Sparing, and Cherishing him, in his 17.  
 weak and Infant Estate, and Restraining  
 Enemies for a time, with more of this Na-  
 ture Observable in the first periods of a  
 Christian Life; It is not to be wondered at,  
 P that

that matters on a more Narrow Tryal come to a smaller account. *A piece of Gold in the Oar may have a goodly bulk, which nevertheless the Refiners Fire Reduceth to a very small but much purer quantity.* 2ly. Our Subtile Enemies, who would gladly carry as much of Consent alongst with them, as can possibly be attained, do, accordingly Observe, and Manage their Assaults. Hence not finding it Seasonable to make any considerable Adventure when the \* invisible Glory of another World filleth the Mind beyond the Ordinary Rate, and setteth the whole Man upon an unusual Edge against the Powers, and Projects of Darknes, our Spiritual Strength may appear to be much greater than it truly: An Army may be so Posted, that their Adversaries can not attack them without visible Disadvantage, and in the meantime no great Account is to be made of Skirmishes, and far less are the Enemies to be Lookt on as overcome, or their Strength diminished, whom we have not Encounter'd by a † close Fight.

\* Ps. 73,  
25, & 23  
p. 101,  
& 27, 4  
Ro, 8,  
34, 35,  
33.

† Heb.  
12. 4, 5.

3ly. Lusts may and will put forth a great deal of Strength after their Reign is broken, when they are opposed tho with Earnestness, yet in a Legal way which secretly Strengthneth them, and addeth Oyle unto the Flame, because the Law as opposite to the

Gasp

Gospel, hath not the || Promise nor Admini- Gal 3.  
 stration of the Spirit. The Strength of a 1, 2, 3.  
 Disease may be broken, which yet will prove 2 Cor. 3.  
 very uneasy, and Dangerous, when under 6, 7, 8.  
 the Semblance of Remedies, Means are us- &c.  
 ed which Feed, and Strengthen it The  
 passage is very observable to this purpose;  
 \* If ye Live after the Flesh, ye shall Dye,  
 but if ye by the Spirit do mortifie the Deeds of  
 the Body ye shall Live. It is our Strong, † Ro. 8  
 and Natural byas to Turn inward, acting 13, Col  
 from, and for Self, and therefore much Re- 3, 1, 2.  
 mains even after a Gracious and Saving † Pl. 3.  
 Change, which is not ( at least duely ) ad- 6, 7.  
 verted to, till the harm ( through the Lords  
 Blessing ) discover the Venom of these pern-  
 icious ways, but assuredly it is only by the ||  
 Spirit adhibiting the word, and in a way of If 59.  
 Believing Dependance, that Satans Kingdom 21 Gal.  
 is broken and Grace Received, when lean- 2, 20,  
 ed to, profereth but an Aim of Flesh ; we Luk. 17  
 acknowledge, that the Stock is above our 5.  
 purchase, yet when we get a little in hand,  
 we carry as it could make up our Selves,  
 and go off insensibly from a Life of Depend-  
 ance. Wrong Methods of War Recruit the  
 Enemy, and a Suitable Elevation of Mind,  
 upon the Account of Spiritual Enjoyments  
 and for Improvements of this sort, ushereth  
 in the falls, which a haughty Spirit Righte-  
 ously procureth.



*A Casuistical Essay upon*

4ly Mistakes of this kind may arise from inequality of Comparison, when weighty Circumstances on either hand are not Adverted to, or duely Pondered. The strength of an Enemy may be truly impair'd, who notwithstanding will prove more Troublesome afterwards, than could have been expected, because of new \*Reinforcements cunningly sent in. or a more advantageous Post, with other things of the like Nature, which through want of due Advertency, and an Equal Ballance in the Comparison, procure afflicting Mistakes, till the Spirit of the Lord discover these and thelike Fallacies, by Scripture Light. 5thly. An Adversary, though considerably weakened and worsted in former Conflicts, may yet break in as a Flood, and overrun the whole Territories of the Conqueror, for a while; when he || assaulteth and surpriseth him unprepared. Such Inroads are awfull Remembrances of the great weight and necessity of these Cautions and || Commands to Watchfulness, which Our Lord redoubleth with so much Care and Earnestness. And the Exhortation is very Remarkable, viz: \* Be sober, be Vigilant, because your Adversary, the Devil, goeth about always, as a roaring Lyon, seeking whom he may devour. 6thly. Our Enemies without, and within, may sometimes Prevail

\* Ps. 3.

1. 2

Job 1.

15. 16.

|| Gal. 1.

23. 6. 7.

|| Mat. 26.

33.

34. 36.

Math.

24. 42

\* Ps. 5

8

prevail far, though really more weakned  
 than before, when they unite their Forces,  
 towards some one or more unusually vigorous  
 Assaults. Persons inteebled by much Sick- || Luk 22,  
 ness, will yet, at times, give mighty 31. 32,  
 Throws, which nevertheless render them  
 weaker. The great Strength of Devils, and  
 our Lusts, consisteth in the deceitful Or-  
 nament of their Baits, and Hellish Artifice,  
 which covereth the Danger, and rendrth  
 us willing, or not greatly Reluctant Cap-  
 tives. And hence, when their Devices || are || 2 Cor.  
 understood, and the Engines cannot reach their 2. 11.  
 former Effects, Rage, and Violence succeed,  
 which do really bewray more weakness,  
 instead of greater strength, while evil spirits  
 discover the more devouring Fury, that  
 their time is the shorter. 7thly. I have been  
 made likeways to observe a Sovereign and  
 Wise Conduct of Holy and spotless || Providence, || 2 Chr.  
 leaving, even the Confirmed Believer, for a 32. 31.  
 little, and letting Enemies loose, that he may  
 know that the Diminution of their Power, is  
 wholly from the Lord, and not to be imputed  
 to any thing in Man, or performable by him.  
 And that they would soon Recover, and ut-  
 terly Ruine the most Eminent Saints, were  
 it not that the Honour of the Lord is inte- || Gen 3.  
 rested, and His Faithfulness engag'd. The 15.  
 Seed of the Woman || will assuredly bruise the Rom: 16. 20:  
 Serpents

*Serpent's head, and the God of Peace tread Satan under our feet shortly. Thus the gracious Soul walketh the more \* humbly, knowing in and by whom alone he stands.*

\*1 Pet. 17. Seeing, other Lords, after their Reign is broken, do not only gain Ground by Subrility and Force, but likewise Retain a considerable share, more or less in our Affections, and press to maintain it, by the most influencing Allurements, wherein they also prevail, to a very humbling Degree. It is expedient I move another Enquiry, viz:

*Quer. 6th.* What is it, that may on Solid Grounds satisfy the Mind, that the Dominion of these other Lords is broken, and Christ doth truly Reigne and Dwell in the Heart, notwithstanding the foresaid Prevalency, which yet is still matter of Shame and Sorrow beyond what can be express? I Answer briefly *imo.* Tho in this Case the House of *Saul* ( may I so allude ) retain considerable strength; yet there is no reason from thence, to call the conquest of Grace in Question, when the House of *David* is Stronger. Love to Idols may and doth remain, which ought to be and is deeply Relented by the Humbled Soul; yet everlasting Love is not to be misdoubted on that Head, while the || Love of Christ Predomineth. Secret Lustings, which

|| Ps. 18.

1. and

116. 11.

2 Cor. 5.

14.

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Lord  
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which the Married Person abhores, and yet are at times drawn furth, do neither invalidate nor break the Conjugal Relation; though even the faintest Stirrings of this kind be matter of secret Grief, and covereth the Soul with Blushes before the Lord. The Application is easie. 2ly. The former Lords are really Dethroned, notwithstanding remainders of Affection in this kind, when they have no longer the casting Vote, though their perplexing Interpellations cannot be escaped. A Council in Government is reckoned Sound, when their Determinations and Management is such in the general strain, though intermixed Traitours insinuate themselves and \* procure Declinings. The Passage is very sweet, viz. *That as Sin hath Reigned unto Death; even so might Grace Reign through Righteousness unto Eternal Life.* 3dly. Matters are Rightly stated as to the main, notwithstanding the forementioned humbling mixture, when we fixedly look upon these other Lords as our greatest, and most dangerous Enemies, and have it for our most concerning Business to get them || brought down, as we would wish our whole Hearts be ridd of the most loathsome Diseases and ruinous gangrenes. It is beyond doubt, that they

\* Ro: 7.  
from 19  
Gal. 5.  
17.  
† Ro: 5.  
21. & 6.  
19.  
|| Ro: 14.  
1. 2.  
2 Co: 7. 1.  
Mat. 5.  
29. 30.  
Ps. 65.  
who 18. &c.

who sincerely point Heavenward, are Enemies in earnest to whatsoever is displeasing to the Lord, and cannot sit down on this side of the utter overthrow of their most indeared Lusts. Nevertheless seeing Sins in Heart and way may have a very fair and Plausible appearance, and be Represented as necessary valuable and useful, like the Right Eye, and Right Hand which giveth the rise to whole swarms of strong and ( to Corrupt nature ) invincible Arguments for maintaining them, no kind of Topick being omitted towards reaching the end, while not only convenience, but the greatest necessity yea even Religion it self is pretended, and the Heavie consequences or Direful effects are multered up, in case these Idols of Jealousie which bear the greatest sway, be attacked vigorously. All which, and more Considerations of this sort, destroy the most Subtile Hypocrites ( who assuredly are Sluggards ) by the amazing view of a Lyon and Boar in the way. And for as much as lost Nature, may prompt the Believer to an excess of accommodation in this kind for a while, till he see things in a true Light and yet a Secret League with Sloath or any Lust whatsoever, is inconsistent with Grace.

4<sup>th</sup> 66.

18. and

110.

128.

Quer



*Quer.* 7. Whence, is it, that Notwithstanding these Advantages which other Lords Enjoy, the Believer is set against them without exception or Reserve, so far as he knoweth, and sincerely desireth, that what he knoweth not, the Lord would teach him?

*Answer.* 1<sup>st</sup>: *He hath the* || *single Eye, and* || *pointeth uprightly towards the great end*; It is dear to him, and throughly conaining all that wherein he sincerely placeth his happiness for time, and Eternity: and therefore,

howsoever, soft and proud Nature Struggle, he is, and will through grace continue to be an Implacable Enemy to Sin, under the Fairest Colour or Disguise. Thorrow he must, and in the Lords strength, will be, whatsoever be in the way. 2<sup>ly</sup>.

He taketh his measures from Revelation contained in the † word, and being Satisfied from thence by an Inlightning work of the Lords Spirit, opening both the Scriptures, and his Heart to receive what is there taught;

contrary \* Reasonings do accordingly bear little Weight. 3<sup>ly</sup>. True Safety he only

Expecteth || by walking Uprightly and Justly; Reckoneth Advantages of any other Sort

to be but Shaddows, and Snares, howsoever specious their appearance may be; this

being the Eccho of his Soul *Viz.* \* Let Integrity, and uprightness preserve me

Q

Being

|| *Math,*  
6. 22.  
|| *1 Cor,*  
10. 31,  
|| *Ps* 27. 4

† *1st* 8  
21.  
2 *1st*,  
1, 19,  
\* *Jer* 8, 9  
*Ro* 8, 7,  
\* *Pro* 10,  
9.  
|| *Ps*, 125,  
5.

\* *Ps* 25,  
21,

Being a Child of Light, Light from the Lord  
 † Jo, 8, hath Predominancy, † & tho he cannot enjoy  
 29, 31, peace till Moulded, or a Moulding, according  
 1 Ths, 5, to the same: 5ly. The Authority of the Lord  
 Ro 6, 17 beareth in some Measure its due Sway  
 Math, with him, and therefore Creatures, in so  
 23, 8, far, || Evanish and the wisdom of the Flesh  
 1 Cor, hath no Weighr. 6ly. He is through Grace  
 7, 23, Resolved with || Hardships, and accordingly  
 Gal 1, 10, Regardeth not uneasy Consequences, nor  
 12, 22, taketh his Measures from the Prospects  
 || 2 Tim, he hath of this Nature.  
 2, 2,

& 3, 12, *Quer: 8.* What is the Spirit of the Lord's  
 Work, in rendering the Word, and institut-  
 ed Means of Grace, efficacious for Dimi-  
 nishing the Remaining Strength of Strange  
 Lords, after the breaking of their Dom-  
 inions? *I Answer* (waving entirely what-  
 soever is more Deep and Intricate, and  
 may not be Safely Searched into, Lest I  
 should Encroach upon a Presuming to be  
 wise above what is written) that the small  
 measure of Observation, and Experience  
 according to the word I have been made to  
 attain, Furnisheth amongst others these  
 Subsequent Remarks. 1st. Further Dis-  
 coveries of the things that are \* above  
 where Christ Sitteth at the Right Hand of  
 God: Strengtheneth Faith, and all the Graces  
 of the Spirit; thus the Affections are Set-  
 ed

Col 3,  
 1, 2, 3,  
 1 Cor, 5,

ed there and so the Members which are upon  
 the Earth are Mortified; As ( may I use  
 so Familiar a comparison ) by the Running  
 of Living Springs, the Mud is Purged out,  
 and the Strengthening of Life towards more  
 Vigorous Stirrings, overcometh diseases.  
 The Strength of our Enemies ly in darkness,  
 and as in the † Ground-work; so in the whole † 2 Cor 4  
 Progreſs, Clear Manifestations of the King 3, 4, 5, 6  
 in his Beauty, do † proportionally dash them. † Ps, 27;  
 2dly. Their interpoſing, when Heavenly 1, 2, 3,  
 things are in View, and the Soul is Running †, &c,  
 out in the Channel; so that ( may I so ex-  
 press it ) the Curtain is drawn, and the  
 Believer pierced in the most sensible part,  
 giveth him, by Afflicting Experience, a  
 true Impreſſion of what they are indeed,  
 and of the utter Ruine for Time and Eter-  
 nity, which they project, and manage with  
 all poſſible Might and Cunning; and in this  
 manner they are broken, in so far that the  
 Affections are looſed, and the Heart ſet on  
 edge to more of implacable hatred of theſe  
 fleſhly \* luſts, which war againſt the Soul. It † 1 Pet 2;  
 is ſome Advantage, that the Deceits of In- 2, 11,  
 ſinuating Deluſions are broken, and the true Gal 5, 24  
 Deſign detected, and believed, viz. By all  
 the Variety of painted and helliſh Artifice,  
 to ſooth up towards a Deliverance to the  
 hands of the Philiftines. 3ly. The Lord

strengtheneth the Believer's Faith, anent the  
 ¶ Rom, Just Claim he hath || against them, as chiefly,  
 6. 14. Enemies to Christ, and to him, for Jesus  
 Phil. 4. Sake: And thus, he humbly, yet with  
 Pf. 9. 8 8. Holy Confidence, Craveth Justice from him,  
 || 1 Joh, who bruisseth the Serpents head, and was || ma-  
 3 4. nifested, that he might destroy the works of  
 the devil. The God of Peace hath promised to  
 \* Rom, bruise \* Satan under the feet of the poorest  
 16. 20. Weakling of his Children, and that shortly  
 4ly. His Sincerity in this is Evidenced, by a  
 Believing dependance upon the Lord in  
 the use of all just and Instituted means,  
 of which I need not Treat particularly:  
 † 1 Cor. † only his Labour is not in vain in the Lord  
 15. 58. And so much for the Select Questions, or  
 Cases on the Second Petition.

I proceed now to the Third, viz. *They*  
*will be done on Earth, as it is in Heaven*  
 still refering, for the Exposition, to the  
 Labours of renowned Orthodox Divines,  
 who have commented upon this perfect  
 Pattern, and Rule of Prayer. Notwithstand-  
 ing, that our way may be the more plain,  
 and cases which fall in to this head brought  
 to a less number, as also propounded and  
 resolved with the greater evidence; I shall  
 endeavour to lay a solid and clear founda-  
 tion, by premising some undoubtedly Re-  
 vealed Truths, which will be found of an  
 useful

useful Influence upon the Questions to be,  
 if the Lord will, Proposed and Answered.  
 1<sup>st</sup>. The same revealed Scriptural Light,  
 which manifested *One God in three Persons*,  
 according to the Tenor of the Gospel,  
 discovereth in like manner, the Beauty of  
 his Will, and Glorious Excellency of his  
 Disposition in every thing. As to the  
 Rule prescribed and enjoined in his Law;  
 the Believer Ecchoeth, *That the || Law is* || Rom: 7. 12,  
*Holy, and the Commandment Holy, and just* Pc. 19:7  
*and Good*; and for his Providential Dispo- 8 &c. &c.  
 sal, *His Work is assuredly \* Honourable and* 119.  
*Glorious, he is the Rock, and his Work is* 118:  
*perfect, for all his ways are Judgement; &* \* Psal: 111. 3.  
*God of Truth, and without iniquity Just,* Deut: 32. 4:  
*and Right is he.* 2<sup>dly</sup>. This per-  
 swasion, and Acknowledgement was inlaid  
 with, † and Ingraven upon Mans Nature  
 in the Original Constitution, while that  
 Primitive beauty remained untainted. And  
 the Glorified, whether Angels or Spirits  
 of Just Men made perfect, are of the same  
 || mould. 3<sup>dly</sup>. Hence, the source of Re- || Rev, 4,  
 bellion and Jarrings whatsoever against the 10, 11,  
 Lords will, whether more Secret and sub- & 7, 12,  
 tilized, or open and dareing, is to be sought 15,  
 and will be found in the Depravation of  
 our Natures, and particularly in that † Eph, 4  
 † *Darkness* of our Mind, and Heart-Athe- 12, 19,  
 isme & 5, 8,  
&c,



isme by which our Sun being set at noon day, we have entirely lost the true and right knowledge of the Lord and his Will. Hence, 4<sup>thly</sup>. The great and Sovereign Remedy, and that which hath (through the mighty power of the God of Glory) an Universal Influence towards Retrivals by moulding into an entire conformity to the Lords will, according to its measure, is the further riveting the Faith, that God is, by clearer Discoveries of him as revealed in the Gospel; For as the Compleetment of Light doth at once, and forever exclude all jar-rings, and swalloweth up the whole Mass in the immense Ocean of Eternal delights, by a Compleat and Glorious Subjection to the Light of Grace in this militant Estate, according to its measure, raiseth the Believer in the Exercise of Faith, to such a perswasion of the Glory of whatsoever it pleaseth the Lord to do, that this one great Truth, *viz. It is the Lord*, Received by Faith, and mixed with it, proveth not only quieting, but sweetning even amidst the deepest plunges of Extremity as the Word, and a continued thread of the Experience of Saints in all Ages sufficient to it, hath, and shall still make manifest.

|| 1 Sam,  
3, 18, &  
C. 21. 5  
25, 26,  
Pf. 39 8  
Lam, 3,  
27, 28,  
29. 30,  
&c,

I now

I now proceed to the Questions, and cases which this Petition inwrappeth. Only I premile for Removing Ambiguity, and Rendering my way the more plain, that as to the purpose in hand, I shall not need to Distinguish, or take any Distinct or separated Notice of the Lords Preceptive and Providential Will: For howsoever they be differenced, as Orthodox Divines have Solidly, and clearly Taught, yet with Reference to my Designe, they lead not to different Classes of cases, seeing the Lord doth plainly || Require in point of Duty, and by his Holy, Just and good Laws, all that is Incumbent to us with Respect to his providential Will.

The way then being Paved in so far, I proceed towards the Questions or cases. And seeing the Poor Tossed Soul, through darkness of the Mind, and Intricat Subtilities, with the Furious Assaults, and Insultings of Devils, and their Emissaries whatsoever; may be and is some times brought not only to Tormenting Fears, but almost peremptorly, and downright, to Conclude, that the Lord hath, and \* will cast off for ever, Which through the Irritation, and Violent Spurnings, of an unhumbl'd Mind, procureth at times, a sort of Spiritual Consultions, and would even overwhelm with Hellish

*A Casistical Essay upon*

Hellish Rancour, and Anguish, did not the Lord for his own Names sake wonderfull Support, & Vouchsafe some sweetness, which keepeth from Sinking utterly, and beyond Recovery.

*Quer. 1st.* Whence do these Strivings against the Sovereign, Just, and Holy God proceed, or where do the Secret Sources of this Tormenting Malady Lye and Lurk? *Answer.* The mean Observation I ever Reached, which am but a Child in Spirituals, as in all valuable Regards whatsoever, hath through Grace pointed at the Subsequent Fountains. *1st.* Great Ignorance of the true God, & in particular of His † *Sovereignty, Justice, Holyness, Goodness,* and other Glorious Excellencies, which when known, prove in a proportioned Measure, sweetly, and thoroughly quieting, and shall Remove all Shadow of Grudging, and Intirely break the Renitent Principle, so soon as seen perfectly in a true Light by the rayes of Glory. Ah our Darkness! *Were the King seen in his Beauty, we would be Ravished with the Glory of his Glorious || Gospel, Laws, Providences* and whatsoever maketh him known; and instead of quarreling, \* *would adore and Admire, even under the Heaviest Pressure of Penetrating Troubles.* I know no Anguish, whereof the Main Ingredient, yea, even the Soul, Substance, and Marrow

† Jer. 18

8, 9.

Ro. 9,

20, 21,

Mat 20

13, 14,

15,

Ro. 7,

12,

Ps. 111,

3,

Deut.

32, 4,

\* 1 Sam.

23, 18,

1. 2. 1,

26, 26,

1. 39,

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H. 39,

7, 8,

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is not found in Darkness of Mind, according to the † Removal of which, by the † Jo. 17, Light of the Knowledge of the Glory of 3 & 8, God in the Face of Jesus Christ, Sweetness, 29, 30, Serenity, and Joy in the Lord are wrought Rom, 31, and Increased. 2dly, These Spurnings Re- 14, 17, sult from, & are the Native workings of that Poyson which we drank in early, in our first Parents. Viz || *Ye shall be as Gods.* || Gen 3, This through Sin, is Inlaid with; yea, and 5, become our very Nature as Children of the first Adam, and from this Root proceedeth a Vehement Addictedness to our own Minds, and \* Inclinations, with an (to all Creat- \* 2 Tim. ed Power) invincible propensity to a dis- 1, 2, &c. posement Suitable unto the same, which 2 Chro. with Endeavours, and Expectations of the 36: 13, same kind, necessarily Issue into an innumerable Swarm of Disappointments; and these according to their Nature, prove, more or less heavily perplexing. And the rise of all is a Devilish Proneness, whereby we would be as Gods, rather than Live or Breath. This was the first Byass, and swerving of up- right, and untainted Nature, from that Ori- † Jud V ginal Purenese, and Integrity wherewith it 6, was Beautified in † Angels, and Men. And 2 Pet. 2, hence, no wonder it is become so Strong 4, since the fall, that I know no effect of the Eci. 7, Infinite Power, and Mercy, of God through 29 Ps. 58, Christ 23,

|| Christ ſo || Glorious, as the breaking of the Iron  
 || 10. 2. Sinew and Brow of Braſs. And otherwiſe,  
 3 without ſuch a Work of Omnipotent Pow-  
 Eph. 1, er and Mercy, our Accurſed Set ( what-  
 17, 18; ſoever it be ) is Irremoveable, 3ly. They  
 19, Likewise flow from our having Entirely  
 loſt the true Sight, and Right thoughts of  
 Sin, || which weigheth Light with us : while  
 || Ro 7.7 even Slender Touches of the Righteous  
 8.9 10, puniſhment thereof appear Grievous, and  
 &c. Rattle the Pride of our Spirits to Dreadful  
 heights of Rebellion. Whereas did we ſee  
 things in a true Light, we would be un-  
 doubtedly perſwaded, that the Enormous  
 Evil, of any one Sin, outweigheth far the  
 greateſt Punishment in time, and Eternity,  
 And therefore the firm Perſwaſion of Hell  
 being the Righteous \* Wages, and true De-  
 \* Gen. 2, merit of ( to ſpeak Comparatively ) the  
 17, Ro 6, 6, leaſt Sin, would make us ſincerely look upon  
 21, any thing leſs, as Rich Mercy. Thus the great-  
 D. ut. eſt Troubles, in time, would not Diſquiet  
 27 26 us much, as being unſpeakably † leſs than  
 † Lam we might Juſtly have looked for; and the  
 3. 22, ſmall-eſt Cumb of Mercy would be highly  
 Dan. 9, Priced. 4ly. They Spring alſo from the  
 7, Lam 1, Hellish Pride of our Spirits, which Re-  
 18, dereth us ſo Pointed, and Peremptory that  
 we can not Endure to be kept in Suſpence,  
 Eſpecially in matters of the Hiheſt, and E-  
 (reind)



Ironic Concerns. Light and Relief we  
 cannot have, until the Lord lift up the Light  
 of his Countenance. Deliverance cannot come  
 until the Ransomer, and † Ransom be discover-  
 ed, and the Soul brought with a Strong  
 hand to lay hold on the same, as under no  
 subsequent Exercise, the true Issue can be  
 reached, until the Beams of the Sun  
 of Righteousness Dispell the Intervening  
 Clouds, by some further Discovery; but  
 our proud Nature cannot Endure to \* wait,  
 chiefly when in pain, and afflicting uncer-  
 tainties, as to matters of the greatest  
 weight.  
 Forasmuch as, all these forementioned  
 workings flow from the Struglings of our  
 corrupt and proud Minds against the Lord,  
 through the racking fears lest we be cast off  
 forever; and yet Submission with Acqui-  
 tance in such a case, seemeth to be both  
 impossible, and unlawful, so that Tormenting  
 anguish appeareth to be, on this head,  
 necessary, and Inevitable; which never-  
 theless, being, beyond all manner of doubt,  
 nearly Sinfull, Suspicious arise, lest a Ne-  
 cessity of Sinning were Laid upon us by  
 the Righteous Dispensation of Providence,  
 which would lead to gross, and Blasphem-  
 ous Absurdities, not to be mentioned.

Quer. 2d. How shall Marches be Rid

R 2

betwixt

betwixt Sin and Duty, in this Perplex  
and Intricat case? I shall Essay to Answer  
in the following Positions. 1<sup>st</sup>. Sin in  
case may ever be *matter of Acquiescence,*

\*Am. 5

15,

Ran.

12, 9

Pl, 54

14,

*still* \* *Requireth the outmost Loathing,*  
*Extremest Aversion.* Hence, seeing a State

of Separation from the Lord, is that where

in Rebellion is at its Height, and in the

Eternal Exercise of the Highest Pitch,

Sound Divine, nor any Serious, or Sob

Person (for what I know) did ever mainte

*that we ought to be satisfied with such a con*

*dition, or to Entertain any other thoughts of*

*but such of the Keenest Abhorrence* And there

fore, imputations of this sort, on any wh

seeds the Lord, and especially upon Learned

and Holy Divines, are but Foul Atperion

as if Hellish Rage, hatred, and Blasphemie

could, and might be matter of Contentment

2<sup>ly</sup> Even the Pain, and Anguish of the

Estate, Precluding from its Sinfulness

neither can, nor may be matter of choice

but is to be Deprecated with the greater

† Job 12

o. 7, 8,

16, 26

17, 10,

17, 18

18, 25

38, 39,

Fervency; for though the Lord Jesus cam

in the Flesh for this very † End, that he

might give himself a Sacrifice; and therefore

took, and Drank up the Cup of Pure, and

unmixed Wrath, yet not without a great

Aversion of his || Holy and Sinless Nature

Father, if it be possible; let this Cup pass

from

3ly. Notwithstanding, the De-  
 cision of the Sinner into such an Estate, is  
 ten thousand thousand fold throughly de-  
 served by him, being the just Demerit  
 of any || Sin, and far more of an Innumer-  
 able Swarm of Sins, in nature, and way;  
 both the Execrable wickedness, and Into-  
 lerable Torments of Hell, are the Just  
 Punishment of Sin, in all and every one of  
 these who are destroyed from the || Presence  
 of the Lord, and from the Glory of his  
 Power, and Inflicted by a Holy God, in a  
 Holy, and Spotless manner, giving them  
 up to the Sin, and Laying on the well  
 deserved strokes. Hence 4/y. In case such  
 Sentence were past, and should be execut-  
 ed, howsoever Terrible and hatefull the  
 State be, to which it would bind over; yet  
 being Righteous, Pure, and Spotless, on the  
 Lords part, so much ought to be, and is \* \*  
 Sincerely acknowledged by the Humbled  
 Sinner, who is, in so far, Laid in the Dust  
 by this discovery, that he dare not allow  
 himself in the least Rising, and Spurn-  
 ings of Heart, in a Murmuring way.  
 And although a State of Sin, (especially  
 ryp'ned to the highest degree) and of ex-  
 trem Torment, be Matter of the highest  
 Abhorrence, and Aversion, yet a Holy and  
 Righteous Sentence is not so; otherways the  
 Abhorrence

|| Gen. 2.

17.

Deut.

27 28.

Rom. 6.

21.

|| 2Th. 1.

8. 9. 10.

\* \* Jude.

10, 15,

Lev. 26,

40, 41,

42,

Dan. 9, 7,

Luk. 15,

17, 18,

19,

Lam. 1,

18,

Abhorrence would Terminate upon, and be really against the Lord himself, which were dreadfully blasphemous. And seeing there is no inconsistency, but a pleasant Harmony betwixt the greatest aversion from the Anguish and filth of Hell, and a quiet acknowledgement of the Righteousness of the Sentence, which might depress us to it; A Humble Set of Spirit is made up of them both. Seeing the Spurnings of a proud and Murmuring Heart against the Lord, are the Native Emanations of Enmity, and Poysonous Sources of our other Rebellions. And forasmuch as this hellish Venom, is through our Sin and fall, so much wreath'd, yea and inlaid with our Corrupt Natures which rendereth it inevitable, Invincible and inseparable from them, save by a special and Sovereign work of Power and Mercy, although the Root of all our Sorrows and Anguish, as well as our wickedness, in other Regards, lyeth here.

*Quer. 3d.* How shall this Poyson be drained out? For Answer, 1<sup>st</sup>. I presuppose (which will be easily granted by any Exercised person) that the strongest Bulwarks of reason, and thickest crouds of Vows and Covenants, will not † avail so much as to stop the Current, when the inward Streams of Corruption, hurried by the

† Ro 7

9. 10.

11. 12.

J. c. 17

9.

2 Cor 3

5.

J. c. 10.

23.

the power and Subtilties of Tentation run out this way; and far less can they signify any thing for purging out this strong and Penetrating *Hellish Venom*. 2ly. I likewise take it for granted, that the ground Work, and every bit of Superstructure in laying proud Man, at the Feet of the Sovereign and Holy God, is one of the greatest Works of Omnipotency and Mercy, which can readily be known; especially when the Roots which bear this Gall and Wormwood are sensibly pulled up. This premised, for Answering the Question more distinctly, I observe 1st. That the very first Entrances of this Work of Power and Grace, are made by the manifestations of † God in Christ, conveyed by the Spirit from the Word into the Soul, and bear proportion with the same, so that nothing of it can have place, when the vail is entirely upon the Heart, and far off. Sights produce but slender Touches, which go deeper, and become through according to the increase, and evidence of Manifestations. Hence, The Believer may, and will enjoy much sweetness and Serenity in || Looking to Jesus, amidst the deepest plunges of Extremity, from which also one way or another he shall be delivered in this manner; while upon the other hand, the removal of what gratifieth



†1f, 33. gratifieth our † Lusts with piercing looks  
 14. of an Angry God, shall dart Hell into the  
 Dan. 5, Hearts of all the Lord's Enemies, who liv-  
 5, 6, ing, and Dying out of Christ, shall, through-  
 1 Sam. 28, 20, out endless Eternity, be filled and over-  
 whelmed [with horrors, from the pene-  
 || 2Thes: trating Impressions, and by these || immedi-  
 1, 8, 9, at strokes which are, and shall be for ever  
 10, Inflicted, by the Holy and Just God. In  
 Mar. 25, Summ, God ( may I so term it ) out of  
 41, 46, Christ, or not seen in him, is a consuming  
 Fire, and the View filleth with hellish an-  
 guish and Torment. But known in him  
 who is the brightness of the Fathers Glory,  
 || Heb. 11, and the exprels Image of his Person,  
 27, meekneth Sweetneth, and || Strengthneth,  
 Pl. 27, 4, and Ravisheth the Soul. The greatest Af-  
 & 3, 3, fluence, of what the World can afford, can-  
 &c. not keep hell out of the Conscience when  
 & 80, 3, the Lord Speaketh ; † neither shall the most  
 7. 19 Afflicting Complication of Distresses be-  
 † Luke, reave the Soul of Heavenly Sweetness,  
 16, 19 when the Lord Listeth up the Light of  
 20, 21, his Countenance. 2ly. The Remainders of  
 22 &c, these Dregs of Hell, are Gradually Remov-  
 Pl. 4, 6, ed, by clear Views of the King in his Beau-  
 7, 8, ty. All other pretending Remedies are  
 1 Sam. 30, 6, but shadows, and palliatives, without this.  
 Hab. 2, 17, 18, Hence it is, that in this Dark hour, Fret-  
 Pl. 46, ful Distempers and Disorders of Spirit, in  
 1, 2, 3, 4 many

many kinds prevail greatly, and are not quickly or easily removed, because the Gospel is much hid, and the Lord little known.

It hath been often matter of sad Reflexion, that the Advantages gained towards breaking the Iron Sinew, and brow of Brals, have proven so litle permanent, and upon succeeding Tryals, have amounted to much smaller account, than was expected. This hath proven exceedingly trying, while perplexing fears have assaulted, least former Experiences in this kind; and consequently every other way (as to what is Spiritual and Saving) had been || delusive. || Besides the Anxious care and concern of the Soul, which at best inevitably resulteth from racking fears, least the Work be ever to begin, while the Stone Rolled up the height, doth still fall down again, and the first renewed battery overturneth all our Bulworks to the very Ground.

Ezek. 37. 11.  
1 Sam. 27. 1.  
II. 49.  
14. '  
Psal 77.  
7, 8, 9.  
&c.

*Quer. 4.* Whether or not that humble ser, which after much Strugling, and looking up to the Lord in Secret, the Exercised Soul, hath through Grace attained; shall yet afterward be totally removed by subsequent Tryals? Answer, To pass what was Remarked before, in

a general case of this Nature, that I may evite unnecessary Repetitions in this concise Essay. I Represent the Substance of that small measure of Light, I have reached on the head in a few particulars: To which I only premise, that I sincerely Believe, a stamp of this kind, Imprinted upon the Soul, as the Return of Prayer, shall never be torailly deleted, nor shall the Believer lose entirely the Ground he hath in the Lords Strength gained after this manner; he is a Conquerour, and *more than a Conquerour*; and therefore his Enemys shall not recover the same Strength: They are *Crucified*, and hence, though they Struggle, they shall not recover the same Vigour, which they had lost upon the Cross. As to the difficulties moved from a seeming Contrariety of experience, it may be Observed, that the Mistakes in the case, flow for most part, from an unequality of Comparison which may be illustrated, and evinced from these following Remarks, 1<sup>st</sup>. Subsequent Tentations and Tryals, may be greater than the Preceeding; and then it is not to be thought strange, that the Exercised Soul be put sorer to it. Assaults according to their Strength, Straiten and try the Defendents; yet the Fort shall

Rom. 8.  
37. Gal.  
5. 24.  
Col. 3. 5  
6. &c.

*The Lord's Prayer.*

139

shall not be taken, \* greater is he who \* 1 Pet.  
 Dwelleth in it, and keepeth it, then he who is 1. 5.  
 in the World In the mean time, it is matter 1 Jo. 4.  
 of praise, that the Believer will come in no 6 Psal.  
 terms with Christ and his Enemy, nor 133. 8:  
 yeild any thing to them † but waiteth † Ps 73.  
 for Relief from the Lord amidst the most 15. 16:  
 Straiting pinches of Trouble. 2dly. Rom. 7:  
 The same Enemy may straiten above Eph. 6:  
 what was looked for, when taking him 13:  
 in a || surprise and at Disadvantages on || Ps 30:  
 that head, or is reinforced by some new 6 7 &c:  
 Accession of strength: But I insist not,  
 having Observed diverse particulars of  
 this sort, in Answer to a case upon the  
 second Petition, which maybe applyed here.  
 3dly. We are carefully to distinguish, be-  
 twixt the trouble which renewed assaults  
 from Enemies may procure, and prejudice  
 in Spirituals sustained by them. Increase  
 of kindly || Sorrow for the bitter Roots || Eccl:  
 and Sproutings of Rebellion against the 7. 3. 4.  
 Lord, with Sighs and Groans which can- Zec. 12.  
 not be uttered, while the Soul panteth 10 Jer:  
 after Deliverance from these Enemies, 31. 13.  
 is no signe of their greater Strength, but 19. 20.  
 rather a sure evidence that these strong  
 Holds are brought proportionally down.

Notwithstanding, seeing much of Dark-  
 nels, Heart-Atheisme, and Enmity, is

mingled with and Poisoneth our Sorrows,  
 || Mat. being for a great part, a Malt of || Un-  
 14. 31, believing doubts and Fears and attended  
 Ja. 1. 6, with so much of Confusion and Fretfulness,  
 7, Mark, or Sinking Faintnesses of Spirit, that the  
 5, 36, view is even Confounding to the Exercised  
 Ezck. 37, 11, Soul, and covereth him with Blushes, while  
 3149, 14, he beholdeth, and abhorreth that Loath-  
 Luk. 24. 21, some Hellish Filth, which the Stirring of the  
 25, 26, waters Exciteth.

Pl 77, 7 Quer. 5. In what ways doth it please the Lord  
 8. 9, &c. to clear up the State of matters & by what  
 Rules shall the Exercised Person Judge of pro-  
 ceeds in conformity to the Lords Will, amidst  
 so many Inveiglements? Answer, Although  
 the Testimony of the Lords Spirit in the  
 word set home upon the Heart, doth only  
 give the Deciding \* Stroke in this, and all

Wif. 8, Spiritual Regards, the management where-  
 20, 21, of Requireth a peculiar Conduct, accord-  
 2 Pet. 1, ing to, and in these Paths which the word,  
 19, 20, the only Rule, pointeth out; yet in a  
 21, Pl. Suitableness to the same, I offer the follow-  
 119 ing Considerations, for Light (being not  
 105. If, obicurely pointed at) in the State of the  
 59. 21, Question. 1<sup>st</sup> Although the growing Chri-  
 stian advanceth in tenderness of † Heart, as  
 † 2 King well as in all other Spiritual, and Saving  
 2. 19, Respects, and therefore just Causes of Sor-  
 row, Especially from the Observation of



The Lord's Prayer.

141

Sin in || himself and others, affect him with || Jer. 9,  
a proportioned depth of Concern; yet 1, 2, 3,  
as all other Graces of the Spirit, so also Pl. 119,  
his Joy in the Lord may be Reckoned u- 136 2  
pon the Ascendent in so far as. 1st. His Pet. 2 8,  
griefs are drained of \* Confusion, anxiety, &c.  
and Distrust, and accompanied with the \* Lim.  
Solide and sweet perswasion of a Glorious, 3 31,  
and Spotless Dispolement of Providence, † 2 3, 3;  
Ordering, und Over-ruling every thing to his Pl. 4 5  
Honour, and the Good, of all and every one, & 43. 5,  
whom he hath Ordained to Everlasting R. 5 2,  
Life. 2ly. matters are prospering in a † Ro. 8,  
proportion to his Being kept Establish- 28,  
ed in the Faith, as in other Re- Mark, 7,  
gards, so chiefly with Reference to these last, &c,  
which, in a more Peculiar manner, are  
attacked by the Respective Tentations and  
Tryals; wherewith, in the wise, and Graci-  
ous Providence of God, he is Trysted. and  
when his Struggles though sore, and Vehe-  
ment, yet Issue into more || of Stabilitie in || Job. 23  
this kind, so that a Delicious Prospect of 10.  
the happy \* end with a Lively Hope of the \* J. b. 19  
Lords Carrying him throw, and bringing him 25. 41.  
to it, are upon the Increase. 3 y. It is 130. 5.  
an Improving Mourfulness and such as 6. 7, 8  
Harmonizeth most Amicably with the  
Sweetness and Serenity of Spirituall joy,  
when these Sorrows do not break but Re-  
fine

† Eccl. 7. fine, † and better the Spirit, being as Ne-  
 cessary, and useful Ballast for setting an-  
 3, 4 Zech Composing the mind, to a steady pressing  
 12, 10. hard forward toward the Mark, with less  
 Jer 31. these Strainings, which otherwise greatly  
 18, 19 Retard, and bewilder the Soul. Distrust-  
 20, &c. ful Grievs, are of (may I so Term it)

Ps 17.  
 7, & 08  
 11

a Disjoining Nature, and Influence, which  
 quite unfitteth for Action; and even a very  
 small Mixture of these Dregs of Hell pro-  
 cure a driving Heavily, whereas kindly So-  
 Exercise, under the Influences of Heaven,  
 setteth all in Joint, cleareth the Eye. Reviveth  
 the Spirit, quickneth the heart, disposeth  
 for, and carryeth on in a Vigorous Progress.  
 I have often Noticed, and the thing is ob-  
 vious in it Self, that even after some Dis-  
 creet Lengths, of Conformity to, and  
 Compliance with the Lords Will, through  
 Grace attained; yet Disappointments, more  
 Especially of our Indeared and sweetest  
 Expectations in things of the most Desir-  
 able, Spiritual, and truly Valuable Nature  
 have not a little Rankled the Mind, and  
 made Old Sores to Bleed afresh, besides  
 the Advantages which our Watchful En-  
 mies take, of Fishing in the troubled Waters,  
 and pushing to Extreame, which need  
 not be mentioned, being too well known  
 unto these who, through Grace, take

*Kingd*

Kingdom of Heaven by Violence, in a course of wrestling through the Road of Tentations and Troubles, which are in the way, and must of Necessity be fought against and overcome. Hence,

*Quer. 6* What may be the Design and Language (on the Lords part) both of the troubles and Disappoynements themselves, and such Discoveries of Unhumbledness, and much secret Rebellion against his will, which are made thereby? Answer 1<sup>st</sup> As to what may be Particularly intended, in Cases cloathed with thir Various and Differencing Circumstances, I dare not take upon me, nor were it Possible to Determine. || The Heart in this case knoweth || Pro. 14. 10.  
 down Bitterness: and a Stranger doth not intermeddle with its Joy. Such things in this kind as are || secret belong unto the Lord, || Deut<sup>h</sup> 29. 29.  
 and are (may I use the Terme) Secretly transacted betwixt Christ and the Soul.  
 y. More Generally, I see many secret roots, and Subtilized Sproutings of Heart idolatrie, which are \* thus brought to the \* 1 Joh, 5, ult,  
 light, and a great Fittedness of such a Series of Providences toward, Producing these Effects. It cannot be told what a Vast number of Hidden Roots in this Sort, together with Innumerable Branches Springing from them, are brought thus in View, which otherwise would not have been

known: We know not our Sucking at the Breasts till they run Dry, nor our covered Resting upon false Props, till they Fail us, and the smart of the Fall, Display (through the Lords Blessing) the Idolatrous Leanings, which procured it. How needfull, and Lovely is it, that all Flesh appear to be what is is, saying \* Grats. The Jehovah alone is Substance, all things els, even the most Precious, and Valuable, without him are but Deceitfull Shews, and Shadows of Nothings, and less then Nothings; even Vanity, a nothing puffed up to the Semblance of a Deceitfull and Soul ruining appearance. It is Sweet and Comfortable when all these Tossings Issue into this, *Viz.* And \* *Lord what wait I for; my Hope is thee* But if any should Except, and alledge that this is only a Discovery of the Disease in some part, and so far as it goeth, but amounteth not to the Affording of Solide and Seasonable Relief here.

*Quer. 7* How this tendeth and in what ways doth the Lord by such Weaning Providence Mould the Soul into a greater Conformity to his will? Answer 1<sup>st</sup> Seeing it pleases the Lord in this manner to Detect the Retired Sources and Latent Roots of Heart-Idolatrie, with the cunning byas, and Pernicious Haunts of the Soul

\*Jh 40,

6.

1 Pet, 1,

24. 25.

Pro, 8.

21. 22.

Col 1. 1.

rot

Ist 40.

15. 16.

17, &amp;c.

\*ps 39.

7.

in this kind the Dispositall of Providence,  
 which other wisewould greatly Afflict,  
 and by reason of the Pryde of our Spirits  
 Grievously torment, and Rankle us,  
 is in steed thereof Intertained, with Com-<sup>†Hos. 2:</sup>  
 placency, and Sweetness as a course <sup>†</sup> of <sup>6. 7.</sup>  
 Necessary, and whollome Medicines, Fitt'd <sup>Pf. 1. 19</sup>  
 for and in some measure Effectuall to the <sup>67.</sup>  
 Curing of the Diseases, and Purging out <sup>Is. 1. 2;</sup>  
 the Fountain of all our evils. <sup>Ro: 5. 2.</sup> 2ly. For-<sup>3. 4: 5;</sup>  
 asmuch as the Spring of all our Rebellions, <sup>&c.</sup>  
 is our Ignorance of God || as Revealed in the <sup>Exph 4:</sup>  
 Gospel, and an Intire and Eternall end, <sup>18,</sup>  
 shall be put to them by these Perfect  
 Discoveries, which the \* Light of Glory  
 Affordeth, it is manifest, that the more <sup>\* 1. Joa</sup>  
 cleerly the mind is Irradiated by Scripture <sup>3. 2.</sup>  
 Light, discovering the true God, the whole <sup>1Cor 13.</sup>  
 Man shall be Proportionally Moulded, in- <sup>10, 11,</sup>  
 to a Conformity, with and Complacency <sup>12 13,</sup>  
 in the Lords will as to whatsoever he  
 requirerth of Obedience, and Submission.  
 Yet divers Tryals are Dispensed in Pro-  
 vidence whereof no Beauty, or Congruity  
 is easily seen, yea in steed thereof they  
 have an appearance far Contrary to the <sup>Gen,</sup>  
 word, and very Destructive of the Lord's <sup>22. 1. 2,</sup>  
 || work, whither in Souls or Churches <sup>7. &c.</sup>  
 Hence. <sup>Exod 6.</sup>

Quer. 8. On what Grounds, and in <sup>1. 2. 3.</sup>  
 what <sup>14. &c.</sup>



what manner shall the exercised Soul be brought to a Submissive, and Serene Acquiescence in such intricat cases, to as to lay in Sincerity. *The will of the Lord be done*, when it Seemeth to be hard, grievous, and Destructive of what is justly dearest, and most Valueable? I Acknowledge that this case might be Deservedly Reckoned above such a poor Novice as I am, yet the little I have seen hitherto, towards the clearing of it shall be Candidly Imparted in the following Answers. 1st. That the Judgements of the

\*Ps: 36. Lord are a great \* Depth and his wayes like 5. 6. & himself, Excellent, and Adorable, but deep 77. 19. and Mysterious. It but a † little Portion

† Job 26. that known by any, and therefore it is not and 14. to be thought strange (though herein we are not to be Iustified) that poor weaklings be dim Sighted. 2ly. It is enough, and should be Fully Satisfying to us, that

|| Prov the || Lord hath made all things for himself, 16. 4. and will ( may I so express it ) Raise a Rom. Renew of Glory out of the Darkest, and II 36, Apparently most Ruinous Providences. And

|| Rev. 1. forasmuch as he is our || Alpha and Omega. 18. and that we have the same evidence of Jo, 17. 6 Revealed light that he will manifest this in his own time, and way, we have Abundance of Solid and Strong grounds, to rest Satisfied

Satisfied here, and Patiently to wait the breaking forth of the Decree. 3ly. Seeing he will Glorify himself in a way of Mercy, to all, and every one, whom he hath set apart for himself, *and hath* ( may I so terme it ) *taken in all the Interests of his Children* to that || great one of his Honour, which cannot Faile; it is beyond all manner of doubt, that all shall turne to good account in the Issue, when meat shall be brought out of the Eater, and Sweetness from the strong. 4ly. The peculiar Beauty and proper usefulness, with the due Improvement of trying Providences, Especially such as are mostly Involved (as to our weak, and Sinfull Apprehension) ly often Deep, and the Lord will be attended, even to a \* Wrestling besor they be seen, and Enjoyed. 5ly. As it pleases our Infinitely wise, and Gracious God, thus to quicken by the delay, so the Swarms of Spirituall Blessings, which Accompanie, and Crown the Issue, do more then Compense it. And howsoever trying the Lords way may be, yet † time, measure, and every Circumstance of his Manifesting himself, are wisely, and Mercifullly Ordered, which also Manifesteth to the Exercised Soul in time, and shall fully appear when the Relucency of Glory dispell-

1 Cor 3.  
21. 22.  
23, 2  
Tim. 2.  
11, 12.  
13.

\* Gen.  
32. 1, 2,  
3 4p, tot  
Job 1. &  
ch 2, p,  
tot

† Ecl. 3.  
1. 2. 3.  
11,

eth all Remaining shadows whatsoever.

Nevertheless, after all, the Poor wrestling Believer will find the Iron Sinew Strong, and a Strange Peremptoriness of an unhumbl'd Mind, shaking off the Yoke, and breaking thorow the Strong holds, of the most Solide, manifest, and Incontroulable Scriptural Grounds, in a kind of Invincible Faintishness, or Repining while in the Prospect, or under such Extremities as are more Especially pinching, *the*

*Jer 31* *tried Soul refuseth to be || Comforted,* much

*Is. Ma.* like the Irretrievable case of a dying Pa-

*17, 18.* tient so wasted, and worn out, that no

*Gen. 37.* Cordial, No, not the most proper and

*34, 35,* Gentile, howsoever cautiously and tender-

ly Administrated, can enter, or at best

have any Suitable Operation, but still the

Malignity of the Dilemper overcometh

all possible Remedies,

*Quer. 9th.* What shall be thought of

such a Desperate like case, *when even*

*11. 49.* *they that fear the Lord seem to be || forsaken,*

*14. Pl.* and how shall all this be reconciled with

*37 25.* everlasting Love, and the solid gain of

*Heb. 13.* Godliness, as the commencement and

*5.* \* dawning of Glory? Answer, Though

*\* Jo. 3,* the Difficulty be great, and the Soul, in

*36. &* this case, seem to be caught in a thicket

*17. 3.* of inextricable perplexities; Yet, they

are

are all, and only to be Imputed to the  
Darkness and unbelief, which procureth  
our Looking only to the Darker side,  
and taking by the wrong Handle, that  
which otherwise is necessary safe and use-  
ful, but sadly perverted when understood  
by halves. This I shall essay to evince  
by a more full Representation of the pre-  
sent case, whereof we have hitherto on-  
ly viewed the more Lugubrious side. Our  
great Physician doth mercifully Adhbit  
corrosives, and useth incisions for the cure  
of deeply Rooted and Inveterate Diseases  
or Putrifying Sores; of this we have a  
quick and penetrating Sense, but Faith is  
weak and often staggers as to the blessed  
design and sweet Fruit. But for a more  
close Answer, we may consider the fol-  
lowing particulars, towards the more full  
Exhibition of that forementioned intri-  
cat case, and shewing a Merciful, Wite  
and Sovereign Hand of the Lord in the  
whole. 1<sup>st</sup>. There is an Adorable Glo-  
ry, and much of alluring and Confirming  
beauty in the Divine providence and  
Holy Disposition even of the very worst  
of it. Darkness, Heaven daring pride,  
with the Rebellious Spurnings against  
the Lord, which as Loathsome Steams of  
Hell, issue from them, overcloud the mind,  
so

so that scarce any thing else appeareth  
 and the better part which is for the Lord  
 † Ps. 13 is almost quite out of view, or so † Op  
 1. 2. 3 pressed that it's Interposing can scarce b  
 & 77. 7. to any purpose, while Servants are upo  
 8 9, & Horses, and the Remainders of Satans Re  
 73; 13. tinue in the Soul carry all before them  
 14. Rom. 7. This sheweth what we are in our Selve  
 15, 16, and what Account we are to make o  
 17 & c. our selves, even after Sovereign free  
 || 1 Cor. and special Mercy || hath made the Di  
 4. † Luk: ference. The † Sifting bringeth the re  
 22 31, tle together, and setteth it upmost, which  
 32 being large and plentiful, almost quite co  
 vereth the true Grain, that we may know the  
 Chasse alone is ours. And thus the Grain  
 coming again in view, after these shak  
 ings, appeareth more clearly to be onl  
 and Intirely the Lords. 2dly. He wh  
 setteth bounds to the overwhelming  
 Waves of the raging Sea, by an asto  
 nishing restraint of overruling providence  
 and preserveth the || *Burning Bush* from  
 || Ex 2. 2. being consumed, leaveth not himself with  
 3 1 Jo 4, out a witness, even in the present mo  
 6 Jo 10, rrying and pinching Juncture, by keep  
 27, 28; ing the fiercest, most Domineering and  
 29, Destructive Enemies within bounds. The  
 malignity of this Hellish Poison, would  
 infect



Infect and Destroy, not only by the Touch, but even by the remotest Exhalations, and yet the new Nature is preserved amidst a crowd of most Infectious Plagues.

This Assuredly is the Lords doing, and may be justly wonderful in our Eyes, 3ly. The Lords hand appeareth also Eminently in bearing up the Spirits of his Children under the most Confounding Extremities, to that whatsoever Contrary fears Suggest, thorow the prevailency of Unbelief, they are bet-  
 tered \* and not broken, quickened, and Ex-  
 livened for Worship, and Obedience, instead  
 of driving heavily in the same. Standing  
 waters putrifie, while Agitation, and  
 Rousing preserveth the wholsomeness, and  
 Savour. 4ly. When the Extremity is at  
 its height, and the Vehemencie of Compli-  
 cated Tentations and Troubles, is like  
 to oppress utterly, our God Interpo-  
 leth, and in the † Mount of the Lord it is seen,  
 in due time the || desire cometh as a tree  
 of Life, which though long Deferred, yet  
 is alwayes bestowed in the most proper \*  
 Season, and in Evidence, Sweetness, and  
 Stability abundantly Compenseth the De-  
 lay. 5ly. In Sum (howsoever Pernicious,  
 the Designs, and Stratagems of H. ll be)  
 there is nothing here on the Lords part, & in  
 effect,

1 Cor.  
10. 3.  
11. 43.  
1. 2.

\* Rom 5.  
2. 3. 4. 5.  
2 Cor. 8.  
8. 9. 10.  
&c.

† Gen.  
2. 14.  
Pl. 24.  
rot

|| Prov.  
13. 12.

\* Eccl. 3.  
11.

effect, but a course of necessary, and wholesome Medicaments, which do indeed work sharply, and by the Contrary Struggle of Strong Humors, || *Sicken the Patient*, yet shall assuredly carry him off at Length. Thus our Sorrows Strengthen both our Sanctification, and Comfort. \* *He that Sows in Tears shall Reap in Joy. &c.*

Notwithstanding after all this, the aversion and Abhorrence of Soft, and proud Nature, with manifold Spurnings against Providence, are exceeding great & our Unbelief Representeth them often as insuperable, while even the † *Fears which an uncertain Prospect suggesteth prove frequently Racking*, and Recurr with no small Measure of Strength, after wrestlings by Faith, and advantages gained over them: the byass especially of a more Timide, and Faintish nature being strong this way. Hence.

*Quer.* 10 What is it that Supporteth, and Quickneth? And how doth the Lord Preserve the Soul in Life, and draweth it forth towards himself in Christ Amidst the most Voragious Depths of Extremity? The Question is complex, yet I shall endeavour to Answer it Simply, and plainly, though alas my Infant Estate in Spirituals, both as to knowledge, and Experience, Rendereth me very unfit for such an undertaking.

derraking And for more Distinctness, I  
 premit a few particulars, as beyond De-  
 bate, which may be taken as Concessions,  
 both evident in themselves, and manifest  
 to these whom the Question more nearly  
 concerneth. 1st. That the Hinge, weight,  
 and Stress of Extremities whatso-  
 ever, consisteth in Estrangement  
 from the Lord, the Bitterness is past, how-  
 soever great the Trouble be, when Clouds  
 are || dispelled, and the Light of the Lord's  
 Countenance is lifted up upon the Soul. Al-  
 luredly Hell did its utmost (under Sove-  
 reign, Holy and Overruling Providence)  
 in hatching and inflicting the most astonish-  
 ing, Terrible and penetrating Tortures  
 upon the Confessors and Martyres of the  
 several Ages of the Church; divers of  
 whom had their Trials of Penury, and Di-  
 stresses of all kinds, protracted to a very  
 great length of time. Nevertheless amidst  
 all these pinching Straits, and devouring  
 Waves, with Billows succeeding to, and  
 heaped upon one another; The Lord's  
 Gracious Pretence || did not only support  
 and sweeten their Spirits, but often made  
 them Triumph with the High Praises of  
 God in their hearts and Mouths, and such  
 an Impress and Air of Glory, as confound-  
 ed the most daring Desperadoes of their  
 U enraged

|| Ps 27.

1, 2, 3, 4

& 35. 3.

& 42. 1,

2. 3.

1 Sam.

30. 6,

H. b. 3,

17.

|| Ro 8.

35. 36,

37. &c,

H. b. 11.

from 33

enraged Enemies; not to mention the more  
 || Pf 31. ordinary Afflictions || of the Righteous, which  
 19. Acts many times are numerous, heavy, and go  
 14, 27. deeper, than I dare adventure to exprels;  
 2 Tim yet a sweet blink of the Lord's Countenance  
 3, 12. will revive, strengthen, and enlarge the  
 Mat, 16 heart, in the thickest || Crowd of them. But  
 24. I insist not, seeing He, who is the Alpha  
 || Pf, 23. and Omega, hath lodged all our Happinels  
 4 only in Himself, without placing the least  
 part of it in the Creature. The very same  
 Revealed Light, which discovereth that  
 God is, evinceth the Truth in hand. 2do.  
 It is no less plain, and may be assumed as  
 a Concession ( the thing being beyond  
 Dispute, amongst all who are acquainted  
 with the Lord's way ) that the Source of  
 † Heb, all our Estrangement is Unbelief. It is  
 11. 6. here only by Faith † that we draw near to the  
 2 Cor 5 Lord: And what may be called an Ap-  
 7. proach, but is not of this kind, nor flow-  
 eth from such a Source, is but a meer  
 shadow. Every Act of Faith, under the  
 Influences of Heaven, which only draw it  
 forth, is really a Step Heavenward; how-  
 soever otherways faint, and sore oppressed  
 by inward Corruption, and Tentations  
 from without. One GOD, in Three  
 Persons, as manifested in the Gospel, is  
 thus Enjoy'd; and every stirring of Unbelief,

*The Lord's Prayer.*

153

is a departing from him. 3ly. I also take for granted, that the main Root of Unbelief, is a piece of secret, and many ways subtiliz'd Heart-Atheism; Forasmuch as, Evangelical Light, which discovereth the True God, doth in the same manner insure the Great *||* *Fundamentals of the Gospel*; and upon due Search it will be Found, that the Assent to the one and the other beareth proportion.

*||* Hebr. 11. 6. John 1. 9. Eph. 2. 21.

These particulars premised, the Question may be Answered in a few Words, viz. That the Lord Supporteth, quickeneth and draweth forth the Soul to himself, amidst the greatest depths of Trouble, and mouldereth it to a Humble Submission, and quiet acquiescence in his will, by clearer Manifestations of himself, and riveting more deeply what he hath already manifested. All our Jarrings are but the noisome vapours of hell which issue forth from our Darkned Minds, and are soon dispelled, when God is seen, and his Testimonie *||* Believed. This one Truth thoroughly mixed with Faith, viz. *It is the Lord*, would put an happy end to all our Jarring and Disquietment.

*||* Mark. 16. 7. 15. 25. 26. 3. 18. 2 Sam. 15. 25. 26.

Nevertheless after all, and although the forementioned truths, be not only granted but sincerely believed, by the poor  
U. 2 wrestling



wrestling and Tossed Child of God, yet heavy Damps and Disquietments continue by reason of manifold Strivings of a proud Spirit against the Yoke, especially when the hand of the Lord presseth sore: And this struggle affects the more, because surprising, and far Cross to the evidence of acknowledged, yea, and believed truth, to the Sweetness and power of which the Exercised Soul is not a Stranger. This I presuppose deriveth its

† Eph. Rile, † as all other evils from remaining  
4. 8. *Darkness of Mind*, the particulars where-  
19, of, though plain, yet are not of an obvi-  
J. 8. 29, ous view. Hence,  
30. 31,

*Quer. 2.* Whence do the forementioned Strivings against the Lord, and his will, proceed, aliter so much of strong and solid Ground for quieting, as said is, both proposed inculcated, yea, and Received? That I may Answer (according to the little I have ever known or seen) the more Distinctly, I tender the following Remarks, which taken together, point out the utmost I can reach towards the Resolution of this material doubt. 1<sup>st</sup>.

\* Ps. 4. The Lord hath Imprinted upon \* and in-  
6. 7. said (may I use the term) with Mans Nature an earnest desire of happiness, which, though now in his fallen Estate, altogether

altogether corrupted, and such as render-  
 eth him mad upon the most destructive  
 courses, dishonourable to God, and ruin- Ps, 58  
 ous to himself, by forsaking the foun- I, 2, Eph, 2,  
 tain of Living Waters, and hewing out 2, Jer,  
 to himself Cisterns, broken Cisterns, 2, 13,  
 which can hold no Water; yet was \* en- \* Eccl, 7  
 tire in our first Parents, and the remains 29.  
 in their fallen posterity, though wholly  
 poisoned and perverted, are a sort of  
 Vestiges of what sometimes, was pure  
 and entire: 2y. Upon a Gracious and  
 saving change, by which old things pass  
 away, and all is made new; this native  
 propensity, I shall not say is Revived, be-  
 ing altogether Corrupt and Leprous in  
 fallen Man, but rather a new benifit con-  
 created, and infused with the new Crea-  
 ture whereby the Believer is || rightly Art- Mar, 6,  
 ed and taught, just and proper measures 22, Luk.  
 about the concerns of Eternal felicity, 10. 42,  
 in what belongeth and is Subservient to Pl. 27,  
 the same. 3y. Hence, it is peculiarly 4, & 84.  
 Observable, that our Compassionat Lord 10, &c.  
 hath largely, fully and plainly Declared, \* Ro. 8,  
 in the Glorious Gospel, that he will Glo- 29, 30,  
 rify himself in a way of Mercy to all his 1 Pet, 1,  
 chosen, whom he will in due \* time bring 5, Pl,  
 home and perfect his Work in them. He 138, 8,  
 hath ( may I so Express it ) not only &c. &  
 Graciously 147, 1,  
2. 3. &c.

Graciously linked his Honour and their good together; but hath even taken in all their true Interests into the Great one of his Glory, which he will not give unto another. This I understand to be the Scope and meaning of the whole System of Gospel-promises, by which, Grace, Glory and every good thing are bequeathed liberally; as it is also the Native import of that Comprehensive Sum of them, viz. *I will be their God, and they shall be my People*, and the Import of everlasting Love, which by all the various Tossings of the Believer, draweth him nearer; || as might be more particularly instructed, might we digress so far. Therefore 4<sup>ly</sup>. Howsoever a Sovereign Disposition ought to be, and is humbly submitted to by these who fear the Lord, and their Souls press through Grace towards an entire Acquisition, in his Glorifying of his Name, yet while matters are uncertain, and Faith seeth not, or staggereth about the Tendency towards our Good and Comfort, a Secret Reluctancy, and afflicting Strivings against the will and Disposal of our Sovereign God remain still, and such hard thoughts are entertained, as procure a driving heavily, both in bearing the Cross, and in the other duties of Gospel Obedience

|| Pr. 84,

|| 1. 12,

2 Cor. 7,

1, & 6,

16, Gen.

17, 1. 2,

|| Jer. 21

1, 2. 3

\* 1 Sam.

3 118,

Pf. 39

9, 2 Sa.

15, 25,

26.

† If. 49,

34, Pf.

77, 7, 8,

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Obedience, from which the Soul is drained in a Proportion to the holding fast this great Sweet and plain Truth, *viz. That* Rom 8. 28. *all things shall be made to work together for the Believers good, while Tribulation worketh || Patience, and Patience Experience, ||* Ro. 5. 1, 2, 3, 4 &c. *and Experience Hope, &c.* Thus in the deepest plunges of Trouble, the Meditations of the Lord are Sweet, Strengthening † and Comfortable. This is in their † Ps. 46. 1, 2, 3. Hab. 3. 17. very Nature being mixed with Faith (howsoever otherwise destitute and distressed the Christian be) for that he will make all things work together for his Honour, and our good: And what can Pinch, when this is in some measure thoroughly and firmly believed.

Nevertheless somewhat of Difficulty remaineth, which may procure Scrupling and Hesitation, by Reason of much Darknels of Mind, and the Malignity, with a strange kind of Obstinacy in the Adherence of the Evil, and Permanency of these Roots, from which Rebellion, and secret Repinings against the Lord spring forth; and the poor tossed, tempted, and harassed Believer may alledge, or rather this may be urg'd by his Enemies, in such a way, as straitneth him to Answer: *viz. Although the foregoing Grounds be*  
*strong,*

strong, and abundantly sufficient to sound Solid and sweet Composure, amidst the most piercing Tryals, and greatest Extremities of Affliction; that yet through the Subtilties and Violence of Tentations, weights of Trouble may so oppress, and disorder the Mind, as to exclude from all Access, to know, consider and improve them. *The Haven may be good, but what availeth it, when the poor broken Vessel can not get in.* Hereupon,

*Quer. 12th.* What Securities hath the Lord given in his Word, that he will bear up, and quiet the Minds of his Children, under their greatest Troubles in the Faith, of his making all to turn to his Glory, and their Good?

I Represent the following, selected from a great many more of the same kind, Strength, and Evidence. 1<sup>st</sup>. *Christ's dwelling in the heart by || Faith, & the Believers being a Temple of the Holy Ghost,* is a very great and strong Security. Assuredly, He who dwelleth there, will not suffer the Fort to be overpower'd, and taken in again by the former Lords; nor to be oppress'd and worn out by the Heaviness and Vehemency of their Repeated Battaries. *Greater is he who is in you (saith the Lord) than he who is in the World.* Shall the Vessel sink

|| Eph 3  
17. 1.  
Cor. 3.  
16 &  
6. 19  
2Cor 6.  
16.  
1 Jo.  
4.



sink where Christ is? Or, shall necessary  
 Support, and seasonable Relief be wanting,  
 where the God of Glory dwelleth? *2do.*  
 I Reason, from the near and sweet Relations,  
 which God in Christ hath taken upon  
 himself, towards all and every one, upon  
 whom he hath || vouchsafed to set his Stamp: *Gal. 4.*  
 They stand in the pleasant Relation of *1 12 Cor.*  
 Children, to one God in three Persons; they *6. 18.*  
 are Married to Christ, and nearer than *11. 54. 5.*  
 all Relations amongst Creatures, though  
 put into one, can amount to, (but still in  
 a way Suited the State of Finite and Sin-  
 ful Creatures) *1 Cor. 6. 17.* he that is Joined to the  
 Lord, is one Spirit. More of these might  
 be adduced, were it needful. Let it suffice,  
 that the forementioned make good the  
 point, with a most full and kind of  
 Sweetly overwhelming Evidence. *A† Prov.*  
 Friend appeareth in time of need, † and a *17. 17.*  
 Brother is Born for Adversity; near Rela- *& 18.*  
 tions amongst poor Sinful empty Crea- *24.*  
 tures put forth themselves, especially in  
 Extremities, into such a peculiar Care,  
 Activity, Concern and Tenderneſs, as  
 may suit the Exigences of the same: and  
 then chiefly their Strength and Indear-  
 ments appear, if humanity it self be not  
 in so far put off. But howsoever this  
 may be; and altho the \* Mother should sor- *\* 11. 49.*

*get her Suckling; yet assuredly whatsoever is the true and becoming Import, or what of Solide Advantage, and seasonable Relief is inwrapped with them, can never fail on the Lords part, although Expressed in a way of Sovereign Wisdom, most useful to his Children; and though not Adjusted to their Childish Humours, and the self-pleasing Inclinations of Soft Nature; yet, such whereof they shall see the Mercy from time to time, and throughout all Eternity Acknowledge with Adoration and Praise, that Good he is, and Good he doth.* 3ly.

Jo. 14.  
19.

*The Promise, because I live, ye shall live also, is full of Significancy, and sweetly secureth such Manifestations from everlasting Love as shall prove not only supporting, but likewise quiet, and sweeten the Mind in the Faith, and prospect of the Lords Glorifying himself in a way of special Mercy, which shall assuredly be the Product of the most pressing troubles of the Righteous. For 1st. Life here, and according to the scope and Tenor of the Gospel, signifieth that Eternal || Glory which shall be Revealed, and Grace as preparative to the same; if in this Life* ¶ Cor. *only we had hope † we were of all men* 15. 19 *the most Miserable.* 2ly. The Promise presenteth

presenteth and Secureth a Stupenduous  
 Connexion, betwixt the Life of our Glo-  
 rious Head, \* and the enlivening of each \* Col. 2.  
 Member belonging to his Mystical Body. 19.  
 3dly. The God of Peace doth further Eph. 1.  
 hereby secure such seasonable and effica- 22. & 4.  
 cious Influences from himself, with whom 16.  
 is the Fountain of Life, as shall through- || Il. 27.  
 ly reach the benefite promised, viz. *Ye* Phil. 1:4.  
*shall live also.* Life shall be preserved, Ps. 138.  
 Cherished, Strengthened, and at length 2. 1 Pet.  
 Completed: It may be very || low but Jo. 10.  
 shall never be Extinguished, and its lowest 28.  
 Ebbs shall Introduce such Observable || Rom.  
 \* Revivings, as will make it abundantly 7. from  
 manifest, that the hand of the Lord hath 15:  
 done this. Various Maladies do indeed \* Pl. 6:  
 Accompany and Clog it in this militant 8, 9 10:  
 Estate: But the great Physician will not 4. 5:  
 leave his Patients destitute, as they are  
 taught Communication with himself by  
 Faith, which shall not be ineffectual, but  
 Reviving and Quickning in their greatest  
 Straits. 4 y. The Promise, *Viz.* || *I will never*  
*leave thee, nor forsake thee,* (of which before || J. 11.  
 in Answer to another Question) is full, and 1. 7.  
 clear to this purpose. A Continued Graci- Heb. 13.  
 ous Presence, will Assuredly support, en- 5.  
 courage, and Quicken, as shall be needfull, Dr. 31.  
 amidst the greatest straits, and make all 8.

turn to Solide, Spirituall, and Saving Advantage in the Issue. 5ly. The Encouraging Advertisment which the Lord Jesus gave to *Peter*, notwithstanding a very sharp Tryal he was to encounter with.

\* Luke, *Viz.* \* *Simon, Simon, Behold Satan hath desired to have you, that he may Sift you as 22, 31 Wheat; But I have prayed for thee, that thy 32, Faith fail not, &c.* is not a little Strengthening, with Reference to the Difficulty moved by the Question in Hand, as may appear by the Subsequent Remarks. 1st.

† 1 Pet, 5, 8, 9, The Believer is above his Enemies, and  
Heb 11, nothing that falleth under a Christian concern  
33, 34, † Impossible to him, in so far as Faith  
35, &c Remaineth in some Vigour, without being  
Mark 9, Brangled, or Fettered; could we believe, all  
25, things are Possible to him that Believeth.  
Phil. 4, 13,

2ly. Hence, as it hath from the || beginning, so it continueth still to be the Grand Project of Hell, by all possible Cunning, and with the utmost Efforts of Rage, and Malice to oppose Faith, by keeping from, or quite Extinguishing and Defeating what the Lord hath wrought of it. This is the State of War, and || matter of a continued  
1 Pet 3, 7, 2 Succession of Conflicts, while time Lasteth,  
Tm 4, and untill this Grace be Swallowed up  
7, 8, in Fruition. 3ly. The Assaults of the Lords, and our Enemies, towards Gain-

ing

ing their design and Piercing the very Heart of the new Creature by Stricking at Faith, are very strong, constant, and frequently Repeated. On which account the Gracious Person, may be, and often is very ore \* put to it. As by shaking of the Sieve, the Grain is brought in Motion, and so mixed, that the Refuse being gathered together, and covering the whole Surface, Scarcely Suffereth any things els to appear.

Which giveth the Rise to strange† thoughts of Heart, and is like at times to bring the Believer, under amazing Horrors, while the very Foundations seem to be shaken, and matters Redacted to so Low a pats, as it is feared shall Seclude all possible Rettrival.

Yet this doth not in the least Reflect upon Religion, nor giveth any ground to suspect Christs Yoak as || uneasy, and Bu densome. It we e a very great Iniquity to make that, any part of the character of the Lords way, and Institutions, which is only a product of Corruptions. Viz.

Of much strength of Unbelief, and \* the Lamentable Fruits thereof, on our part. Not only Believers of a more ordinary Size, but even the most Eminently Gracio have ( may I so call them ) Humours of such a peculiar Malignancy and Obstinat

Adherence

\* P 16. &  
38. &  
73. &  
13. &c.

† P 77.  
7. 8. 9.  
Jsa 49.  
4. Job  
33. 4. 5.  
Jer 20.  
14. 15.  
16 &c.

Math.  
11. 28.  
29.  
30. 53.

\* Mark  
5. 36. &  
Luk. 24.  
25.  
Math  
14. 31.



Adherence, as will render the Severing;  
 Frequently very Difficult, and not a little  
 Racking, and Sickning to the Patient.  
 ¶ 2 Cor. 10, 4, Unbelief hath its strong || holds, which are  
 Heb 12, 1, not easily or quickly taken in. And after  
 1, it is Stormed out of many, it hath notwith-  
 Kings standing still new Retreats, which will ac-  
 8, 38, cordingly Renew the Battle while time  
 Lasteth, but all shall turn to good account,  
 † Jsa, 1, Seeing the Fruit is only to † Purge out  
 25, the Dross and Tinn. 4ly. Nevertheless  
 Job 23, 10, Faith tho sore tryed shall not be over-  
 come. It may be indeed put out of sight,  
 and the Mixture of Dross, while the whole  
 Mass is Melted down in the Furnace, will  
 Redact the Believer to very great Dif-  
 ficulties, so as to procure divers Staggers-  
 ings, which afterwards prove matter of  
 ¶ Ps, 73, Shame as well as Sorrow, yet Life is still ||  
 15, & at the Heart, and the Believer shall be  
 77, 10, brought out of the Furnace, Bettered, and  
 11, Ro, Improven in all truly Valuable Regards.  
 7, 22, Finally, in the Fifth Place, (not to  
 insist further in a compendious Essay)  
 this Truth may be made out by a  
 Harmony of Experiences, suitable to  
 the Scripture in all ages, since Gospel-  
 ¶ Ps, 46, Light dawned in the Morning of the  
 1, 2, 3, World. All which evince, that the Lords  
 Pro, 18, Children || have ever found him a very pre-  
 10, Ro, sent  
 7, 22,

sent help in the times of Trouble; as he hath also Graciously promised, not to suffer any of them to be Tempted above what they are able, but will with the Tentation give them a way to Escape, \* that they may be able to bear it. Thus we see that which was bestowed upon this Apostle in a common concern of Religion promised, and made furthcoming to all the Children of God, † His Grace shall be sufficient for them, and his Strength made perfect in their weakness. I acknowledge, there is some Semblance of Contrariety, to this Experience; but that is only through an Anxious thoughtfulness by the Spurnings of Unbelief, in the dark side of the Cloud, and proveth quickly matter of Self-Loathing Sorrow after a little Progress, and Reaching of the Lighter side.

\* 1 Cor.  
10, 13.

† 2 Cor.  
12, 7.

Having now finished the forementioned chain of Questions or cases, much Reducible to that Important, and Fundamental Doctrine of Humiliation. I proceed to some few of another Sort. And having often observed that Unsteadyness of Mind Rendereth Endeavours of doing the Lords will Insignificant, and Ineffectual, I shall adventure to offer a few Questions or cases, Relative to this head, before I Conclude the Petition.

QUEST.

*Quæst.* 1<sup>st</sup>. Which are, and where lye the hidden Roots, and Latent Sources of Heart-wandering, whether in more immediat Religious worship, or the Ordinary course of Evangelical Obedience? Before Answering more directly, I premise a particular, or two, both of use for clearing the purpose; and of so much Evidence, that they may be assumed as concessions. 1<sup>st</sup>. That the Lord Requireth *through, Entire, and uninterrupted* || *fixedness of Mind*, in all and every one of the Duties of more direct worship, according to their Respective Scope, and Nature. 2<sup>ly</sup>. That the same Intensity of pointed Composure and Stayedness of Mind, cannot Remain, nor is necessary to be carried throtow the ordinary walk; although Idle, and unprofitable, as well as more plainly \* Sinful thoughts, and the very first Stirrings of Corruption in the Mind be Peremptorily Discharged. We are of narrow, and weak Spirits, and the Bow cannot continue long Bent, otherwise it would break, to the Redacting both Soul and Body into Circumstances worse than I incline to express. 3<sup>ly</sup>. Howsoever a Legal way, by turning inward, & closing from, and for self, be very T ythome, and

|| Ps. 57.  
7, 8, -

\* Pro. 4.  
23. ho.  
7. 7. 8. 9  
& Gal.  
5. 17

† 2 Cor. 3, 6, 7, † unfruitful, Destructive both to Soul and

and Body; yet a Believing attendance upon the Lord, and Composed Obsequiousness to the sweet Conduct of his Spirit, in the Paths which he hath pointed out in his word, is no uneasy *||* *Y*oak or *||* *Mar*, Pennance to the Believer; nor, in the *11. 28.* least hurtful, but greatly Conducive, as *22. 13.* also necessary to our Real, and Solide advantage every way in Body, and Spirit. *5. 3.* They are both Christs purchase, and tendered by him. Neither is any thing Injurious to the one, or other, in so far, acceptable. The Spirit's Leading in the paths of the Word, and the Child of God's following, make up that Element, which is only sweet to him, and wherein he lives and breaths; out of which he is pain'd and languisheth. This giveth the Measure to doing; and the Extremest Sufferings, when Required, *are profitable both || to Soul and || Mar.* *Body.* Which premised, I Represent the *10. 39.* following Sources. *1st.* I have observed, *Joh. 12. 25.* that this Fleeting Levity, which is so very great a hinderance to the Course of Sanctification, deriveth its Rise from an Empiriness of Mind, filled indeed with Wickedness and Vanity, but greatly destitute of Right Notions, and much more of *the solid || Hosea* *and saving knowledge of || Christ revealed in the* *4. 1.* *Gospel.* As a Ship, without ballast, keepeth

no Regular Steddy Course. 2ly Great and unaccountable Estrangement from the fear of God; the true, and Gospel Impressions of whose Glorious, and Awfull Majesty would undoubtedly prove staying. This Assuredly, which the Spirit of God Declareth to be the Source, Substance, and beginning of Wisdom, must be a mould of much stayedness, Sweetness, and Composure. 3ly. I find these Roavings, and Wanderings Rooted in and Springing forth from the Vail's continueing upon the Heart or strong Remanders of the same, seeing the very first Discoveries of the || Pearle draweth forth the Soul towards it, and procure its Poynting and Centering there, with Increase of stayedness, and Settlement, as Light groweth. 4ly. Hence a Main Fountain is Unbelief; forasmuch as it is by Faith, Breathed upon, quickned, and drawn forth that all the \* Graces of the Spirit are set on work and the old Man accordingly, Subdued: Thus the Beleever moveth Heaven-ward Sweetly, and steddily; whereas a fleeting Instability Issueth from want, and Weakness in this Regard. 5ly. Lusts of whatsoever kind, do, according to their Prevalency, unhinge the Soul, and procure the Lamented Instability.

|| 1 Per. 2.

11. Gen

49. 3. 4.

|| Math,

13. 44.

Pl 27. 4.

Luke,

10. 42.

\* 2 Per.

1. 5.

Gal 5, 6,



so many Dangerous byasses, which sway according to their Respective Natures. It is Generally confessed, that knowledge of the Respective causes is very Necessary, and greatly usefull towards the Cure of Diseases whatsoever: And being the forementioned Unstayedness, which sadly obstructeth our doing of the Lord's Will, as said is, doth often flow from Predominating Lusts; (which draw the strength of corruption, more or less that way, as the several Designs of our Enomies Require) and also frequently deriveth its Rile and Progress, from an Emptiness and Vanity of Mind, void (at least in a great measure) of Solid and Saving Light,

*Quer. 2d* How shall it be known whether our Wanderings proceed from the one or other of these Causes? Answer, Though I know but very little on this head, and the Influence of Lusts hath a variety || and Subtility, far beyond what a Creature so dim Sighted, can possibly overtake, for which cause it is not ealy to speak with certainty in the case; nevertheless I may adventure to say this much with safety, and somewhat of evidence, viz. That the Roavings which flow from some one or moe particular Roots bearing Gall and Wormwood, howsoever many

Jer. 17.  
9. H b.  
3. 13.

and ill connected, are yet Reduceible to these Lusts which raise and Cherish them, whether \* *the Lusts of the Flesh, the Lusts of the Eye or Pride of Life, &c.* As might be made out and Exemplified by particular instances, were it needful. Whereas these which issue from a vain, and empty mind have not such a Connexion, as reduceible to particular Sources, like an unballasted Vessel Fleeting, without Pilot, higher and thither, as Wind and waves do carry it. After these touches at the Springs of the Disease.

*Quer: 3d.* In what ways doth the Lord cure it, and how shall the Malignity of the Distemper be overcome? Answer, The Sources discover much of this; the removal of the Cause being the whole, or a great part of the cure of Diseases. Hence I shall Sum up the Solution of this doubt, into the subsequent particulars. *1st.* Howsoever the greatest Treasure of Literal and common knowledge of Gospel Truths, while the power of darkness continueth, can never reach the effect of fixing the Soul aright, in a way acceptable to the Lord; for that the Dominion of Sin remaineth entire, notwithstanding the clearest evidence of Notions in that kind, even though attended with

Morning

Morning-Clouds, and Flourishes of a proportioned transient concern; yet special and saving Light || Strengtheneth, Stablisheth and Setteth the Mind. Hence, For cure of this Soul-Wasting Malady, a Believing attendance upon the Lord, in a way of Laborious Diligence, will be found necessary and effectual. Thus the empty and vain Mind is Cleansed from the Poysonous trash of Hell, and Ballasted with the knowledge of God, while the Word † of the Lord Dwelleth Richly in the Heart, and the Soul is Seasoned and Stayed with awful, yet sweet Impressions of the Majesty of God. But more especially is the increase of this Knowledge of a most composing and fixing efficacy, when God in Christ is seen more clearly by Scripture Light, which the Spirit of God carrieth in upon the Soul. The Alluring Sweetness, and Ravishing Beauty, procureth there a proportioned Delicious Centering in, and Settlement of the whole Man upon him who is altogether Lovely; this being the Element of the new Creature, and the Dawning of Glory. 2ly. Our Roavings flowing, as said is, from the want and weakness of Faith, which unhingereth the Soul, and overcloding it with a Mass of Fears, doubts and Confusions, and rendereth

Jo. 8.

29. 30.

31.

1 Pet. 5.

19.

† Col. 3.

16. Pro.

2. 1, 2, 3.

& v. 10

Ps. 27.

4. Lnk.

10. 42.

dereth us an Easy Prey to Tentations of  
 Jam: 1. all kinds ( *seeing he that doubteth is like a  
 6. wave of the Sea, driven with the Wind and  
 Tossed* ) It is Manifest, that the Strengthen-  
 ing of this Grace) goeth to the Roots of  
 the Disease. Especially for that Faith ( like  
 the Acide Humour in the Stomach, which  
 Digesteth Meats ) being || mixed with what  
 Heb. 4. the Lord manifesteth of himself, from the  
 2. word, as the Souls case Requireth, worketh  
 ( may I so terme it ) and setteth upon it  
 in a way of much Fixedness of Exercise,  
 which turneth to a good, and Comfortable  
 account as to Spirituall Nourishment, and  
 strength: whereas Weakness, as otherwile  
 so particularly in the Assent of Faith,  
 rendereth us in Spirituals, like one whose  
 Stomach doth not well receive & is unfit to  
 Digest food.

3ly. Forasmuch as Lusts, and Chiefly these  
 Mother-Sins, which are very Fertile and  
 upon which a numerous Brood Dependeth,  
 are ( as was observed before ) the Main  
 Causes, and principal Sources of wander-  
 ing; it is Evident, that attendance upon the  
 Lord in a \* Believing Pursuit of the Gos-  
 pel claim against these Enemies of Christ,  
 \* Ro. 6, 14 & 8. and a Body of Sin and Death, Resulting  
 13. Col. from our Guilt of Adams first Sin, is a most  
 3. 1. 2. proper mean under the Influences of Hea-  
 5. &c.

ven, for some throughness of cure in this  
 Regard. The Malady lyeth deep; and  
 therefore Palliatives will by no means  
 serve the Turn, but prove rather Dan-  
 gerous Snares, as diverting from the  
 proper Remedies. Physicians observe, that  
 it is necessary, the whole Temper, and Con-  
 stitution of the Body be altered for the  
 Removing of some Diseases, which can  
 be Remedied no other way. And assuredly  
 this will be found necessary in the pre-  
 sent case; besides that, all Christs cures  
 go to the Bottom of the Sore.

Hence, there's no cause to Despond, tho  
 the cure advance not speedily, (which yet  
 is matter of Sorrow ) but rather Ground  
 to bless the Lord, when it proceedeth  
 ( tho somewhat insensibly yet ) upon some  
 sure and Solide Grounds, by a Gradual Re-  
 moving of the Cause. 4ly. Although the  
 Graces of the Spirit are wholly Superna-  
 tural, *being infused by a new* \* Creation, \* Eph. 2.  
*and every Degree of Growth be the product* 10 & 3,  
*of the same* † Creating work; yet both 17,  
 Scripture, and the Experience of Saints in † Ps. 51,  
 all Ages, Teacheth, that the Lord doth this 10,  
 in a way of Blessing *the diligent use,* || and Pro. 10  
*Exercise.* Hence, this evil howsoever deep, 4, & 12,  
 and Rooted, may, and will be overcome 24, &  
 in a way of Laborious Diligence, wrest- 13, 4,  
 ling &c.



ling by Faith vigorously against it. Neither will such a Strong Enemy be overcome otherwise.

For issuing this point, I tender the subsequent advices, not to drive in, but to carry out of self, by such an use of means as shall run in the Chappel of the Gospel, being Influenced by the word, and Spirit in a way of Believing Dependence. 1<sup>st</sup>. It is presumable, that the Exercised Soul will not be found equally Fleeting in every Religious Duty: More of Stayedness will be Enjoyed in some than others; and therefore it were advisable to be much about that work, wherein \* Stayedness is found; yet without Laying aside or Superficially performing any part of Instituted Worship, and Obedience. which ought all to have their due and proper Place. Notwithstanding I Sincerely believe, that our Heavenly Father will pity, and accept for his own Names Sake, of a greater abounding in these Duties where it pleaseth him to Vouchsafe the most of fixedness, that so, through his Blessing, it may become Gradually more Diffusive. 2<sup>ly</sup>. Seeing our Lord hath priviledged us, with an abundant & Lovely Variety of Ordinances, and means of Grace, and will be found some times in one, sometimes in another; the  
wind

\*Ps. 57,  
7. &  
108, 1  
112, 7.

*The Lord's Prayer.*

177

*the wind & bloweth where it listeth. We* † *ought not imprudently to Strain too hard,* † *but should ( may I use the Term ) Tack* † *about, according as we may enjoy the* † *sweet Gales with most fixedness. 3ly. A* † *believing Attendance upon the Lord, for* † *understanding, with Distinctness, both the* † *\*Point to which our Enemies drive, in their* † *Assaults, and what in particular is mani-* † *fested from time to time, in opposition to* † *the same, is a special mean for settling,* † *what by the Earnestness of Conflict, where* † *our All is Ventured: What in a pleasant* † *dividing of Spoil, the Battel being won.* † *In summ, we need not be solicitous, but* † *go on in the Strength of the Lord; and ac-* † *cording to our Improvement in Spiritual* † *Exercise, these Byasses will be, through* † *Grace, effectually overcome.* †

I shall now carry my Notes onward to the 4th Petition, viz: *Give us this day our daily Bread.* Many other Cases occurred Referable to the former, which notwithstanding I have designedly passed, being unwilling to Resume what may conveniently be found in Renowned Practical Authors, who have written to great purpose, and at Considerable length about Sanctification.

As to the Petition under present View:  
Z though

though I Pretuppose, and Pals the Exposition as in the former: Yet I find it Requisite, to premise some General Grounds, which may both Serve for *Concessions*, and will be, through the Divine Blessing, of use for Contracting, and clearing the Subsequent cases.

1<sup>st</sup> The God of Glory, our Sovereign Lord hath ( may I use the Term ) so Moulded us, and ordered our Concerns; that the Necessities of Nature ( even taking in what the just Decorum of a Lawfull station requireth ) are not great; Food, and || Rayment amount not to much; as not when things Honest in the sight of God, and Man, are humbly and modestly Sought: our Lusts must be starved, and & not Fed: neither ow we the least \* Provision to them. Though these Clamorous, and insatiable Cravers, together with the manifold, and Inaccountable † Vanity of our minds, procure our Reckoning many things Necessar, which are not truly so. The Spirit of the Lord Interposeth his Authority in a Seasonable, and Awfull Restricting us, by the Significant yet Lovely Designation of *Bread*.

To which the Humbled Soul returneth a sweet, and Proportioned Echo viz.

|| Prov: *Give || me neither Poverty, nor Riches; Feed me*  
30. 8. 9.

*The Lord's Prayer.*

179

*me with Food Convenient for use. 2ly.*

Although the Property of Creatures whatsoever be entirely, and only the Lords; who made them all, \* whose the Earth is, \* *Ps, 24.* & unto whom its fulness doth belong, Yet it *1. Deut.* is his Express appoyntment, that in a believing Dependance upon him, we should *Job 41.* so Demean, and acquit our selves, that *ps 50,* our Bread may be in the Terms of the Lords *12,* revealed will, justly, and Properly our own, being earned by Honest Labour, or *2Thes 3.12.* a Profitable Improvement of time some one way or another. Our first Parents howsoever opulently stated, and Liberally provided for, so that the Indigences of nature required no Labour, were, notwithstanding, || set in the Garden by the Lord, to Dress, and keep it. Thus it appeareth, *Gen 2. 15,* that the Employing Body and mind, in some usefull station, is a Debt to our Maker, which Mankind owed, even in his original Constitution, and therefore no Advantageous Posture, of Temporall Enjoyments, may Exeem from the settled Improvement of time in some usefull way of Serving the Lord in his Generation. Hence, the Conduct of Providence is Holy, Just and Wise, when straits in Temporals are the proper Fruits, and deserved Punishment of Negligence, Sloath and

other Sinful Mismanagements whatsoever. Our Bread cannot be our own, without a Righteous Claim before God, and in the Court of Conscience; to which I look upon a Right Improvement of time, in some important and useful service, as necessarily belonging, and therefore Strainings or wants, of what we have forsaulted through Sin, are not to be thought Strange, or Stumbled at in any. 3<sup>ly</sup>. Nevertheless the great and special mean which the Lord hath instituted, and in the use whereof his Children may (only of free Mercy) expect their Bread from him is

† Luk. † Prayer. *Give us this day, &c.* In this way it is bestowed, according to the Tenor and Conveyed in the pleasant Channel of the Gospel-Covenant, sweetned by the Dew of Heaven, enriched with Special Blessings, and attended with the ensuring Pledges of everlasting Mercy. Hence, Pinching Straits and Distresses, through neglect of, and Slackness in this, are so far from being just matter of Mistakes and Stumbling, that upon the contrary, they are necessary, and have an Alluring beauty, as most apposite means for convinceing of guilt, and quickning to a calling upon the Lords Name.

In this manner also are Heart-Idols, which



*The Lord's Prayer.*

182

which according to their Strength, preclude from accels to the Lord, seasonably detected and broken. Besides that the blasting of a Solitude, and painfulness without Subordination, and subserviency to higher ends, and not Interyoven with humble, Sincere & earnest || acknowledgements of the Lord, is a very great Blessing, in so far as made effectual for Retriiving a Right Temper, both in Heart and way: Whereas a prosperous State, under so much of Sensuality and profane Estrangement from, and neglect of the Lord, were a heavy plague. 3ly. When Worldly Goods are the Fruit of a purchase either unlawful, according to the Rules and Constitutions, which ordinarily take place amongst Men, or such as cannot stand, being tryed in the Court of Heaven, although neither the one nor the other should ly open to the Check of a Legal pursuit; Yet I have frequently observed, that a \* Secret moth consumeth such Wealth, to an unexpected, and often sudden Redaction of the Possessors into Straits; and when such Acquisitions fall to the share of these who fear the Lord, I have seen them very quickly and sensibly wasted to an utter Consumption, when yet they have proven more lasting in the

|| Pro. 3.  
5, 6.  
I Cor.  
10. 31.  
Col 3.  
17.

\* Zech.  
5 3, 4.  
Jam. 5.  
1, 2, 3.  
11. 5, 8.  
Mic: 2:  
1, 2.

*A Casuistical Essay upon*

the hands of Wicked Men. And, upon a due Observation, nothing here will be found Strange. It is a necessary and Lovely Disposition of Providence, that the Lords Children be made thus to see, and acknowledge the accursed thing. And forasmuch as the Claim in this Case, will not be found valide in the Court of Heaven, nor satisfying to a well informed Conscience; there's no cause to mistake such Straits, as result from the Lords taking away that bread, which (matters being duly weighed in the Ballance of the Sanctuary) can not be reputed our own. And, as such Pinches are of use towards a more close Discovery of Right, and wrong in Heavens-Court, so the Lord will make them turn unto good account to his Children being Humbly Exercised thereby. *gty.* The Mould of the Petition it self. *viz.* *Give us this day our daylie Bread,* being rightly understood, Removeth divers of the most Perplexing Difficulties. Our Straits, even when greatest, consist mainly in the Bugbears of Perplexity; which an unhumbled prospect Representeth, to the Intangling with a Croud of anxious cares for to morrow, expressly *†* Cross to the plain Prescript. *viz.* *Be carefull for nothing &c.* I Reckon it a choise

† Phil 4

6, 1 Pet

3, 7.

† 1 Pet 5,

22 Math

6, from

25. &amp;c,

choise Privilege, and Royal grant of Heaven, which our Gracious Lord hath expressed in these words. *viz.* *Sufficient for the day is the evil thereof.* And although there be nothing in this, in the least to discourage a Prudent Forecast, and <sup>2 Cor 8,</sup> wise Provision in the Terms of the word, <sup>21,</sup> *Seeing he who* <sup>1 Tim 5</sup> *Provideth not for his own, and Especially for these of his own Household hath denyed the Faith, and is worse than an Infidel;* Yet, as this affoordeth no pretence for Anxiety, so neither have we any Shadow for Quarreling when the Lord Answereth us in the very terms, wherein he requireth us to ask, and provideth Necessaries from day to day. A Serene, and quiet temper is as much our Happiness, as duty; & seeing this is equally commanded, & Vowchsafed as a privilege of all who fear the Lord, we smart Justly when the hard and heavy Suspitions of Unbelief Hurrie us to a Refusal of it.

*ly.* Although the words of the Lord Jesus, *viz.* That *it is more Blessed to give than Receive*, warrant and Excite a truly Noble & Gospel Adorning Generosity; yet seeing there must still be place for the severall Christian duties, which even Humanity it self, & much more revealed Light doth call for; there have been, and still will

<sup>1 Act 20.</sup>  
35,

will be Saints in the Churches of Christ, whose Circumstances require, that they be  
 † Rom 12, 1 † Ministred unto; forasmuch as the Lord  
 Gal 6, 10 have chosen Divers *Poor in this World* to  
 Ja 2, 5, *ake them Rich in Faith*, our Lord Jesus  
 hath Sanctified such tryals, by Condescending  
 to receive || Supplyes from the more A-  
 bounding Substance of others: And though  
 he was rich, yet for our Sakes he became  
 || Luk 8, 3 † poor: that we through his Poverty might  
 be rich. Hence, howsoever uneasy the  
 Affliction be to the Generous mind  
 of a Believer, yet the hand of the Lord  
 ought to be Reverenced, and the Receipt  
 of dayly Bread in this manner, Reckoned  
 Suitable to, and a sweet return of the Peti-  
 tion: In so far as adorable providence  
 Rendereth Supplyes of this kind, necessary,  
 and Seasonable. As upon the other hand,  
 it is an Indispensible duty, and piece of  
 Justice before God for others to \* do good,  
 \* Heb, 13, 16, and Communicat, according to the Ability  
 Phil 4, 18, 1 Jo 4, 17, which the Lord hath given them. 7y.  
 What the Lot of the Lords Children may  
 be under generall || Calamities of Sword  
 || Amos 3, 2, Famine, & Pestilence, I dare not take upon  
 me Particularly or Positively to determine.  
 It is beyond doubt, that even their share  
 in the transgressions which procure such  
 strokes, hath often been such as abound-  
 antly

antly vindicateth the Holiness and Justice  
of God in very awful || Resentments, to || 1 Sam  
the deterring, yea, and making the Ears of 2:31, 32  
these who hear of them to Tingle, when 33 &c:  
the Lord hath thought fit to give such ter- & 3, 11.  
rible Documents of his Abhorrence of sin. & 2 Sam 12, 9, 10

Nevertheless, there's nothing of Wrath 11, 12:  
here; but every Step, besides its consistency  
with Everlasting Love, doth likewise,  
through the Divine Blessing, in a way of  
Sovereign and Rich Mercy, effectually pro-  
cure their solid, Spiritual and Saving Good,  
by the Increase of Grace; on the sure  
bottom of a more deeply || humbling Work. || Lam

And although my weak Measure of Light 3, 27,  
cannot allow such a particular Condescen- 28, 29,  
dence, as the clearer and more through &c: 2  
Views, which the Lord hath Vouchsafed Sam 15  
upon others, might fit them to adventure 25, 26,  
upon; yet these General Securities, which 1 Sam  
He hath given in His Word, being mixed 3, 18;

with Faith, suffice abundantly towards  
Stayedness, Strength and Comfort, amidst || Psalm  
the most perplexing Difficulties. || Behold 33, 18,  
the Eye of the Lord is upon them that fear Job 26,  
him, upon them that hope in his Mercy, to 7, 1 Per  
deliver their Soul from death, and to keep 2, 12,  
them alive in Famine. || Seek ye the Lord all Psal, 34,  
ye meek of the Earth, which have wrought 9, 10 15  
his Judgement: Seek Righteousness, seek 2, 3.

A a

Meekness



*Meekness; it may be, ye shall be hid in the day of the Lord's anger.*

Having laid down the foremention'd Grounds, I go on to state the Cases, which belong to this head; wherein I acknowledge the Difficulty is considerable, through my Rudeness, and the Entanglements of divers Godly Persons; which appear the more strange, because the heavy and lugubrious part, is most, and nearest in view, while alleviating Circumstances continue hid. Notwithstanding I shall freely impart the little I have reached: This Caution only premised, *viz.* That the Deficiencies are only to be imputed to my Rudeness, and not to any Inevidence, or want of sufficient proofs for Faith, in what the  $\dagger$  Lord hath revealed.

$\dagger$  Psal.  
84, 11,  
1 Pet 5,  
7. Rem  
8, 32

*Quer.* 1<sup>st</sup>. Whence is it, that several Believers, especially these whose Circumstances in the World are narrow, or lyable to visible Uncertainties, fluctuat more, and are obnoxious to greater and more perplexing shakings about their Temporal, than Spiritual Concerns?

*Answer,* 1<sup>st</sup>. Seeing every thing is Spiritual to the Spiritual Mind, in so far as it is of this Set; the gracious Person's Concern about secular Matters, is likewise such: He being solicitous about the Conduct

duct of Providence, in a suitableness to Everlasting Love, and the Lord's Testimony in his Word, with Reference to which, when they are sore thrust at, by violent and subtle Tentations: Their Exercise is even of a kind distinct from the Vexatious Solicitude of the Wicked: Forasmuch as in this, as well as other Regards, it is the Conflict of Faith, and conversant † about the Lord's Testimony in the Scriptures of Truth. 2ly. The Hinge then of the Doubt will ly much here, viz: what Advantages our Soul-Enemies are at, towards the Influence of their Tentations, when pointed at the foresaid Difficulties. I Represent more especially, these following, 1st. Much darkness of Mind, and Indistinctness of understanding what the Lord hath promised in this Regard. The more Infant Estate of the Church, under the Old Testament, was attended with the Promises, and the \* Blessings of a prosperous Lot, in an Earthly and Typical Inheritance; according to the Promises made to || Abraham, and proportioned to that lower Condition, wherein Gospel Discoveries had not arrived at the promised Brightness. It is not so now: Life and Immortality being set in a || more Radiant Light. Our Lord Jesus came in a low Estate, and lived

† 2 Tim  
4 7, 8, 1  
P 15 8,  
9,

\* Deut  
28 2, 3.  
4, Gen.  
49 Deut  
33 P 104  
|| Gen 15  
1, 2 314  
5, 8cc,  
|| Rom,  
16. 25.  
26 Eph  
3 5. 2  
Tim 1,  
10.

*meanly in the World, untill he gave himself a Sacrifice.* His Apostles were sent indeed upon great and Honourable Service, but such as was attended with a *Complication of Wants* || and distresses: And not to dilate in a purpose so easie and obvious, it is manifest, that thorow a Tract of manifold || *Tentations and Tribulations, we must enter into the Kingdom of God*; and chiefly in such a State of the Church, whereof the Special Beauty, and one of the Differencing Characters is, *that the || Poor receive the Gospel.* Nevertheless we want not Abundant Securities for whatsoever is *needful* \* and good; which yet being general (tho' on that very account the more strong) our Adversaries take the Advantage, and we are the more easily entangled, in Cases cloathed with their particular Circumstances; while Faith staggereth about the close Application, notwithstanding the Strength and Solidity of Ground, which the General Promises afford.

2<sup>ly</sup>. These wants & the Prospect of them, being more Sensible (as such whereof the Impression is strongly Rivetted by Nature, || *Especially through its Corruption*) make the Harrased Soul the more Lyable to the Disturbing Influence of Tentations in all kinds; while the Vexatious Confusion of the

|| 2 Cor.  
11, 26,  
27.

|| Act 14  
22,  
J<sup>4</sup>, 1, 2

Mat, 11,  
5,

\* Ps. 84,  
11,

Mat, 6,  
32, 33.

|| Gen. 1,  
2,  
Ps. 4, 6

the Mind Rendereth it as Gun-Powder,  
 which the smallest Sparkle may quickly  
 set in a Terrible Flame. Our Spiritual  
 Maladies are not so quickly or easily seen.  
 An Enlightning, \* and Convincing work of <sup>\*Jo, 16</sup>  
 the Spirit setting home the word is absolute- <sup>2, Rev,</sup>  
 ly necessary for the one ; whereas the very <sup>3, 18,</sup>  
 Pride of our Spirits, maketh us soon to dis-  
 cern the other. The Stream is Native, and  
 Strong in the one case, and the Soul easily  
 pushed forward, whether the current of  
 Lusts doth carry it however ; whereas all  
 is contrary in the other, and the least mo-  
 tion Heavenward is opposed, by all the  
 Furies, and cunning of Hell. Upon the  
 whole, it is not to be wondered, that Ten-  
 tations be strong, where there is a Con-  
 currence almost of every thing to Facilitate  
 them. 3/y. It contributeth not a little to  
 sharpen the Edge of Tentations in Seculars,  
 that we have to do with Creatures in these  
 Concerns whose † *Deceitfulness, and Malice,*  
 as well as their Mobility and carletsness <sup>† Ro, 3,</sup>  
 may considerably Straiten us. Besides, that <sup>4,</sup>  
 the Lord himself hath pronounced all En-  
 joyments of that Nature *uncertain* || and  
*vain* : Whereas in Spirituals it is with the <sup>|| Pro, 23</sup>  
 Lord we have to do more immediatly, and <sup>5, 1 Tim</sup>  
 may ( as the sweet Gales of the Spirit blow <sup>6, 16 Ps,</sup>  
 thorrow the word ) be effectually, and <sup>62, 9.</sup>  
 quickly <sup>10,</sup>

quickly Relieved in a more immediate way. And therefore it is not to be thought Strange, that the Subtile Insinuations, and Strong Batteries of Tentation, be very Forcible on that side\*, where their inward assistance is so great, and visible. 4ly. The Impetuous Clamours, and hard Cravings of our \* Insatiable Lusts open many  
 \* Pro, 30 15. Doors to Tentation about Temporal things, through the Impatient Spurnings of our proud, and Peremptory Spirits, whereas in Spirituals, Gray-Hairs alas Multiply upon us Insensibly, without our Noticing them!

Seeing our Enemies, by all their Various Engines, carry their chief Project (to the outmost they can Reach) still onward, and by an inaccountable Varietie of Artifice always lay out themselves, to delete the Impression, and Entirely to Extinguish the Faith of this great Fundamental. viz. *That God is, and is a Rewarder of them that diligently seek him.*

*Quer. 2d.* In what ways do they Prosecute their Design by the forementioned Assaults? Or what is the Tendency of Tentations about provision in Temporals towards furtherance of the same? *Answer 1st.* A visible Contrariety of appearances when Difficulties are like to Devolve into such  
 Extremities



Extremities, as cannot well admitt of delay giveth the greater Colour to Testations, which, in whole Showers of Firey darts, are poynted at the Invalidating of the Lords Testimony, whereby all that <sup>†</sup> *pertaineth* <sup>†2 Pet</sup> *unto Life, and Godliness*, is ensured, and <sup>3, Pf</sup> the Dangerous Consequences are obvious: <sup>84, 11.</sup> for that the least Nibblings at the veracity, <sup>1 Cor 3,</sup> of the God of Truth, have a visible Ten- <sup>21, 22,</sup> dency so dreadful, that I need not mention <sup>23.</sup> it. *2dly.* Forasmuch as it is a very considerable part of the Scope, and use of Gospel Discoveries, to || sweeten the Mind, by Imprinting and Riveting a Perswas- <sup>|| Pf 73, 1</sup> ion, suited to the Wonders of Mercy, <sup>& 26,</sup> held forth in these Glorious Mysteries; <sup>7, 8,</sup> And if it be farther Considered, that this <sup>Rom 14,</sup> is peculiarly necessary to the Believer, as <sup>17,</sup> without which his Talents cannot be Im- <sup>J 13, 17,</sup> proved; seeing || hard Thoughts of the Lord <sup>Gal 5,</sup> are the Dismal Sources of the Sin, and as- <sup>22, 23,</sup> surely procure the doom of the un- <sup>\* Mar,</sup> profitable Servant. Our subtle Enemies, <sup>25, 24,</sup> when more downright assaults cannot pre- <sup>25,</sup> vail so readily ( especially after Saving Manifestations ) unite their force and cunning, with the outmost Vigour and Application, for ingenerating and Cherishing such hard thoughts of the God of Glory, as strike at the Root of all Worship, and the

the whole of our Sanctification and Comfort, in a manner and for ends, which I Tremble to Condescend upon. It is self-evident [to any Exercised and Decerning Person, that Faith, Love, Hope and all the Graces of the Spirit, depend so entirely upon a Right Temper from the saving Irradiation of our Minds, according to the Ends and Import of the Gosple; that Attacques upon this would quickly overturn the whole Fabrick, did not the Lord in his Rich Mercy prevent. Our only Law-giver who can Save and Destroy, hath Summed up the whole of our Obedience in \* Love. And as kindly thoughts are of Indispensible necessity, for drawing forth the Heart to God in Christ by Faith

\* Mar. 21. 37,  
Deut. 6, 5,  
† Gal. 5, which † worketh in this manner: So I leave  
6, it to the Consideration of any who understandeth these things, what the Native Product of the Contrary must necessarily be. And although the Lords Testimony in the Word, concerning his Holiness, Justice, and the Unsearchable || Riches of  
|| Eph. 2. 4. If. 49 his Grace, be full, clear and abundant, beyond what can be conceived; yet when  
14 15 & 54. 5. seemingly crossed by an adverse, and trying aspect of Providence in a Strained Condition, with reference to our Bread: such Pinches, or the heavy prospect of them

\* Mar.

21. 37,

Deut. 6,

5,

† Gal. 5,

6,

|| Eph. 2.

4. If. 49

14 15

& 54. 5.

7. 8. 9,

&c.

them, Prove, through the Unbelieving  
 Suspiciousness of our Anxious minds, a  
 very Dangerous Field; wherein our All  
 is opposed by the most Specious Topicks,  
 which would really prove perswasive, did  
 not the Lord Support, until the Decree  
 brook furth in a Displaying of the Secret  
 Glory and mercy of the Dispensation, and  
 Enriching the Soul exercised thereby. with  
 the Peaceable Fruits of Righteousness.  
 3ly. Although the Projected Effects cannot  
 be reach'd, through the good hand of the  
 Lord upon those that fear him; yet beside  
 the prejudice || they sustain in their own  
 Persons. Our subtle and cruel Enemies  
 endeavour with the outmost Vigour, to  
 wound Religion it self through their sides,  
 by cherishing and encreasing the strong  
 prejudices of Corrupt Nature against it;  
 while the mistaken distresses of these who  
 fear the Lord, are not a little † trying to  
 themselves, and enforce such Tentations, as  
 hurry a profane World (forward enough  
 however) to call the proud \* happy, because  
 they who tempt God seem to be delivered.  
 Thus the Ruines of Engines in this kind  
 prove greatly pernicious and Diffusive:  
 Nevertheless all things shall work toge-  
 ther, for the Good of them that love Our  
 Lord Jesus Christ, in Sincerity.

B b

Forasmuch as

psalms  
73, 12  
13, & 77  
7, 8, 9.  
† psalms  
37, per  
tor, &  
73 per  
torum,  
Je. 12:1  
Job 21,  
7,  
\* Mal 3;  
13, 14,  
15.

Forasmuch as, *the Earth is the Lord's & the fulness thereof*, and that *all Power in Heaven and Earth belongeth to the Lord Jesus*, who, only for his own Name's sake, owneth the most near and sweet Relations to his Children; and yet divers of them have been, and are in considerable Straits about their necessary and daily Food :

*Quer:* 3 How is this Dispolement consistent with Everlasting Love; or what Fittedness hath it, towards carrying on a Work of Special Mercy, to the Solid Advantage of the Lord's Children, in the choicest and most Valuable Regards?

*Answer.* Although the particular Methods and Conduct of Providence, should remain hid in a great measure; and the Intricacies of Circumstanced Cases continue untraceable: Yet it should suffice, that both the Word, and Harmonious Experience of Godly Persons so trysted, evince abundantly that the thing is so. *Lazarus* \* in

\* *Luk* 15 19 20. the Parable, is fitted for Heaven, by a  
 & *12*. 19 Compound of loathsome Diseases and  
 20. Sores, mingled with Extream Poverty; while the overflowing Wealth of the Rich Man, precipitaterh him quickly to Hell, and rendreth his Torments therein so much the more grievous. But more particularly, I tender the subsequent Answers. 1<sup>st</sup>.  
 The

The Lord, who is our *Alpha* and *Omega*, hath lodg'd nothing of our happiness in part, or whole, without himself: And therefore, as the greatest Affluence will never keep Hell out of the Conscience, when he speaketh in his Wrath; so the *Light of his Countenance* lifted up upon the Soul, will † abundantly sweeten the greatest † Job 3, Extremities of Distress. 2ly. Difficulties, 17. in this kind, render things secular of a P 48. 1. piece, with our more directly Spiritual 2. 3. 4. 5. Concerns. There's nothing alien from the 6. 7. 8. Constant Experience of such as fear the Lord, in their being often brought to Extre- || Gen 22 mities, || for the Exercise and Tryal of 14. 1. their Faith even as to the main; yea Soul- Part 7. Exercise cometh ordinarily to a † Hight, † Plam, and as it were to the Birth, before the 13. 3. 4. Decree break furth in a solide and clear issue. And sure there is nothing strange, if necessities, and far less when only our Conveniences as to daily Bread, have the like Tour. This assuredly is plain, and will be Acknowledged upon a serious and sedate Consideration, when the strong byas of unbelief doth not carry us beyond all just bounds, and things are in somewhat of Temper with the Soul. 3ly. Straits in Temporals are blessed by the Lord unto his Children, for raising them to a more



immediate and Vigorous Exercise of Faith in these Regards; while the Lord Discovereth all Flesh to be Grass, and taketh off all probability of Expectation from External Appearances: In this manner, other props are subverted, and the believer brought to the happy necessity of a believing enquiry into, and a † laying the whole stress upon the Word of the Lord, which cannot be broken, 4ly: The Lord Manifesteth himself in a way of Infinite power, and Sovereign Mercy, by Supporting, and even || Sweetning the Mind amidst the deepest plunges of Tryals in this sort: so that, at least, oftentimes the heavyness is not seen until the Strait be over, and then the Impression is frequently very deep, and Rendereth the sweetness and Composure, which was enjoyed amidst the troubles, matter of no small astonishing wonder \*and thankfulness. 5ly. The sharpness of Tryal, in this kind, hightneth exceedingly the Mercy of Deliverance, when bestowed, as it is undoubtredly given in the proper Season, and though *Hope Deferred make the Heart sick*; yet the *Desire coming, is as a Tree of Life*. 6ly. Whatsoever is wanting in the Creature, it pleaseth the Lord abundantly to make up in himself; when the Light. † of his Countenance is lifted

† Ps. 111

5. Mar

6. 32.

&amp;c.

|| Hab 3.

17. Pl

46. 1 2.

3. 4. &amp;c.

\* Ps.

107. 15

21. &amp;c.

† Ps. 4.

6. &amp;c. 80

3. 7. 19.

ed

ed up upon the Soul. What these Channels  
 Convey, floweth from the inexhaustible  
 Fountain of that Infinite fullness of Sufficien-  
 cy, which can never want Conveyances :  
 & although the greatest part or all of them  
 should be cast off, is then sweetest when <sup>|| 1 Sam,</sup>  
 bestowed most <sup>30, 6,</sup> immediately, whether <sup>Hab, 3</sup>  
 through Faith purified, and Strengthened <sup>17.</sup>  
 by these Tryals, or in whatsoever manner.  
 Nevertheless, when Difficulties pinch sore,  
 and things seem to be working towards a  
 Total Indigence, the fears gathering in  
 Crouds Rack, Harrafs, and are like to  
 overwhelm the Anxious Mind; for that  
 Extream Poverty hath its peculiar Tentati-  
 ons, such as are greatly Straitning, & Render  
 it matter of Just and \* earnest Deprecati- \* <sup>Pro.</sup>  
 on. Besides, that Extremity of want threat- <sup>30, 7, 8,</sup>  
 neth Dreadful Ruine in Spirituall: seeing it <sup>9.</sup>  
 is necessary, † Life be preserved, that the  
 good Fight may be Foughten, and our course <sup>† Ps, 30</sup>  
 finished. <sup>12, 13.</sup>

*Quer. 4.* In what ways shall the Believer  
 reach an effectual laying aside these weights,  
 which Lamentably seltter him, so as to ob-  
 struct his Serving of the Lord with Glad-  
 nets, and in his Strength, Defeat these En-  
 gines, by which our Enemies easily and  
 quickly Insinuat themselves upon anxious  
 Minds, and at best, procure our Driving  
 heavily

*heavily in the Lords ways? Answer 1st.*

The Jealousies, Fears, and Suspicions of Unbelief are not to be Entertained; for, besides our Gratifying thereby the Lords Enemies which hatch them, the Suppositions Raised thereupon together with an Innumerable Train of Consequences deduced from them devolve insensibly into such

|| Mat.

25, 24,

|| hard thoughts of the Lord, as woefully undermine Faith, Love, hope, and all the Graces of the Spirit, & entangle the Soul into

\* Ps. 8,

11, &

39, 9,

10 &

136 per

100.

a Gospel-Denying pensiveness. Were the Goodness \* of the Lord Believed with any Tolerable measure of thoroughness, these Engines would be effectually Counter-mined on Strong, and Solide Grounds, which will allow most Delicious prospects of another Nature; seeing the whole course of providence towards the Lords Children floweth

† Jer.

31, 1, 2,

Isa. 49

13.

from, and is ordered by Everlasting † Love, and shall still bring the Child of God nearer to himself in the issue of his several conflicts, for that all things work together for the

|| Ro. 8,

28,

good of these || that Love God, and are the called, according to his purpose. 2ly. The

\* Ps. 33,

18, 19,

& 34, 9,

10, 15,

& 84,

1, 12,

Gracious and wonderful Conduct of Divine Providence, in Sustaining, \* and carrying thorrow his Children, ( diverse of whom had no visible Prospect of Sustain-  
ance, so much as for a day ) ought to be  
carefully

carefully noticed, and Remembred with becoming and humble Gratitude. And it is an unaccountably weak, yea, and perverse part, so far to sway through the Influence of unbelief, towards the worst, or most trying side, as quite to overlook many wonders of Mercy in this kind; while in the mean time one, or a few petty Tryals buckle us so, that they are like to Swallow up our Weak Faith, and ruine us entirely.

3dly. It is, through Grace, of very great avail, for overcoming the damps, Confusion and unfittedness for the Lords Service, which anxious fears of this sort Procure, and of singular use for Draining them from the very Sources, To be humbly and quietly resolved || with the utmost, in a suitableness to what the Lord requireth us to lay our account with, and without any Reserve, so as pleasantly to Eccho by Faith unto the most trying Dispensations, *Here am I, let him do unto me as seemeth good unto him.* But seeing the main Stress of the Business lyeth here, and the bitterness is past if this Post be won; I present a few particulars, which being mixed with Faith, are both necessary to, and will assuredly, through the Lords Blessing, effectually work the fore-mentioned Sweet and unlimited Resignation.

|| 2 Sam,  
15, 25,  
26 Lev,  
26 4.  
Mar, 16  
24, Job  
1, ult.

on. 1<sup>st</sup>. That Spiritual Life shall still be  
 † Pro. 4, preserved, and † increasē in Vigour, un-  
 18. Hōf, till the measure of the Stature of the ful-  
 6, 3, nefs of Christ be happily reached. All  
 Mat. 13, the several tossings of the believer, and  
 23, 33, turns of Providence, yea, even the great-  
 est Revolutions, shall advance the Lords  
 Work, in and for him, and his Spiritual  
 † Jo. 10, Privileges shall || never end. He may rest  
 28, 29, well and strongly assured, that his plea-  
 1 Pet. 1, sant Work, Delight and Company, shall  
 4, never fail, *seeing the Lord is, † and will ever*  
 † Heb, *be with him.* The course of Sanctification  
 23, 5, shall never be hindred, but carried on  
 Ps. 23, through the amazing Thickets of the most  
 5, Sharp and penetrating Tryals; under all  
 which the litle he hath shall grow, and  
 his poor Mints of Apprenticeship shall be  
 \* 1 Cor, Crowned with a State of \* Eternal per-  
 13, 9, fection. 2<sup>ly</sup>. As every thing in the Be-  
 10, 1 Jo, lievers Condition, even the minuteſt Cir-  
 3, 1, 2, cumstances are ordered by the Watchful  
 † Mar, Eye, and Tender care of a Fatherly † Pro-  
 10, 29, vidence; so matters can never be brought  
 30, 31 so low with him, but that the Lord can  
 † Ps. 44, easily and in a || Moment retrieve them, and  
 4, will do it if the Manifestation of his Glory,  
 \* Ps. 25, \* and the Solide Advantage of the Believ-  
 10, Ro, er, chiefly in Spirituals, requireth it. 3<sup>ly</sup>.  
 8, 28, Presupposing the very worst, and outmost



as to what may be wanting, and in the most afflicting posture with Reference to the Creature, yet one way or another, and assuredly in the best way, Deliverances shall be commanded. Sure, they who own a Deity will find no Cause of Complaint, whatsoever may be deficient or distressing, as to Sublunary Enjoyments, when the Lord maketh it up in himself. No matter, how many Streams be cut off, when Access is had to the inexhaustible Fountain. It is but a little from the All-sufficient God, that rendereth the Creatures pleasant and usefull; *seeing Man liveth \* not by bread alone.* And hence, the *\* Math. Lord's lifting up the Light of his Countenance* 4.4. will infinitely more than make up, whatsoever it may please him to withhold. *Deut. 8, 3 Pf 4.6:*

It is evident from the Word, and manifest Experience, as said is, that divers Fearers of the Lord, and some who fear him greatly, are considerably straitned about their necessary Food; and yet the Lord pronounceth *the Meek blessed*, on this very head, *because they shall inherit the || Earth.* The Promise is clear, but a whole Tract of Providences seemeth to *|| Math. 5.5. Pf 37. 11.* Contradict it. Hence,

*Quer. 5.* Where doth the Seeming Variance ly, and how shall the one and the o-

ther be understood in their Amicable Consistency? *Answer.* This Doubt is great and material, and my Reach so small; that much may remain to be cleared after the outmost length of my Essay. All that I have seen hitherto shall be Summ'd up in the following particulars. 1<sup>st</sup>. I much encline to understand the Promise, mainly concerning *these new Heavens, \** and that

<sup>\*2Pet3:</sup> *new Earth, wherein dwelleth Righteousness,*  
<sup>13 Jsa.</sup> and which the Believer hath in Prospect:  
<sup>65. 17.</sup> For, as the Scripture is express, that *th'y*  
<sup>& 66. 22</sup> *have good Warrant for such an Expectation,* so  
<sup>Rev 21. 1</sup> the Words do in their Native Meaning, and without any Constraint, plainly enough express it. And if we take them in this Sense, all shadow of Difficulty is remov'd, except we apply the foresaid Promise of *New Heavens, and a new Earth,* to a Prosperous Estate of the Church, in Time, wherein even the Secular Concerns of these who fear the Lord, shall be more easie: In which Case the Application to these *Dregs of Time wherein we live,* or any other *Period of General Calamities, which affect the Church in common,* is not Just and Fair. Thus, whatsoever way the Words be understood, the Apparent Inconsistency is remov'd, or lessened: Nevertheless, seing it were hard to Restrict them

them into such narrow bounds, as if this were the Entire Sense, and that they are Verified in all Ages of the Church. It may be notic'd, 2ly. That *the inheriting the Earth, consisteth not in \* the Enjoyment* <sup>\* Ps 72, 12, & 17</sup> of any large portion of it: They are ordi- <sup>14,</sup> narily *the ungodly, and such as have their Portion in this Life,* who prosper in the World. The Lord teacheth Christians Modesty in the very Mould of the Petition, viz: *Give us this day our daily bread.* And it is with Reference to the Things of this Life chiefly, that I understand the Command, *let your Moderation be known to all \* Men.* Our Glorious Lord, as also the Apostles, and Primitive Christians, howsoever Eminently Meekned, were (excepting few) but meanly stated in the World: And it very well becometh; as it is likeways positively Requir'd of the Disciple, and Servant, *That he be well satisfied to be as || his Lord and Master,* And || <sup>Math' 10, 24, 25, Luk 6, 40,</sup> the whole Gospel OEconomy, by pointing at a course of *Self-denial, & taking up of our Cross ||* <sup>Math 16, 24, & 10 38</sup> *daily,* Requireth our laying our Account with Persecution, Distrels, Poverty, & || <sup>Mark 8, 34,</sup> whatsoever afflictions, are not only the Fatherly Chastisements of Sin, but Likewise attend Faithfulnesses for God, yet still in a very good Consistency with this sweet

promise, which is not Impaired, although  
 \*2Tim, *all \* who live Godly in Christ Jesus shall*  
 3, V 12, *suffer Persecution. Yea even under the Old*  
*Testament Administration which had a Ty-*  
*pical Earthly Inheritance peculiar to it, the*  
*main of the accomplishment did not con-*  
*sist in the abundance of Worldly Possessions,*  
*Forasmuch as a† Little that a Righteous Man*  
 †P<sup>1</sup>, 37 *hath, is better than the Riches of many Wicked.*  
 16, Hence: 3dly. The promise must be under-  
 stood of somewhat, which raiseth even  
 the meanest Lot of the Meek, to a com-  
 pletness, and Serenity, to which the most  
 prosperously Wicked are utter Strangers,  
 and makerh the courtest Morsel, to out-  
 bid far the most Splendid, and copious  
 Enjoyments of the ungodly. Now as  
 to what this may be, I offer the Subsequent  
 Remarks, which will be found of weight  
 in themselves, and may through the Di-  
 vine Blessing make way for clearer Dis-  
 coveries. 1st As nothing hath the true Re-  
 lish to a vitiated Palate, nor can the most  
 exquisite Delicacies Savour with one, who  
 hath a sick and Nauseous Stomach, where-  
 as some thoroughness of Restitution to health,  
 and Vigour, by removing the cause, mak-  
 eth the uneasy effects to cease. And thus  
 the meanest wholesome fare, becometh pleas-  
 ant, Refreshful, and Strengthening, though  
 often times

often times the Malignity of the Disease, did not only hinder Nourishment, but sed it self by the choicest Delicats. So an unhumbled, and Rankled Mind, whether Reigning, or according to its prevalency, doth not only waste the Soul in Spirituals, but also truly hindereth us to Enjoy, and Depriveth of the true Relish, use and Refreshfulness of what the Lord bestoweth of Earthly Enjoyments. But when the Spirit is Meekned, and according to the measure of this Heavenly Stamp, the Soul not only prospereth in Spiritual Regards, but even the smallest Pittance of Earthly Enjoyments, becometh Delectable, and useful, as sweetened by the Dew of Heaven 2ly. The Lovely and || Christ like Temper of Meekness, hath inlaid with it a happy concurrence of all these Ingredients which Sweeten the Mind, and make us truly to possess what it hath pleased the Lord to bestow upon us. For, as the Necessities of Nature, even taking in the real Exigences of our Respective Stations, are not great; so the Meekned Soul delighteth in and seedeth upon the Lords \* Goodness, in what He Vouchsafeth, being Strongly perswaded, that it fully amounteth to what is † meet for him. And the sweet persuation of a Fatherly care, doth according to its measure, drain out

|| Mar.  
11 28,  
29, 1 Per  
3, 4.

\* Zech,  
9 17,  
1 Per 3,  
5.

† Mac, 6  
32, Luk  
11, 9,  
10, 11,

the



the Confused perplexities of Anxiety. Besides, that even the very worst part, as to Temporals, yeildeth the Richest incomes; being truly Medicinal, and greatly Conducive to the Meekned Soul exercised thereby. 3/y. I think it Requireth peculiar Notice, that the Persons pronounced Blessed on this head are particularly Designed Meek, not that I in the least doubt, but that all who truly fear the Lord are such: But besides the Suitableness of this Blessed Temper to the promised Blessing, there's nothing Strange in the Lords making use of Difficulties, and Straits as to Worldly concerns, for discovering to the Believer what may be Deficient in this Respect, and purging out that Leaven. And though in some cases, which more Especially Require it, the Furnace, as aforesaid, should be proportionably hot, There's nothing in all this, either unsuitable to everlasting Love, or that doth not well agree with the scope and import of the Promise, which cannot be understood, as in the least encouraging to, but doth assuredly strike at the most Secret Roots of unmeeknedness even in the Believer. So that, with Reference to the present purpose, the plain meaning is, that in a way of Spiritual and growing Meekned-  
ness

ness, not only doth every thing accordingly Thrive, in the more near and Valuable Concerns of the Soul; but also the Gracious persons Lot, even in Seculars, becometh Sweeter, and more Advantageous to him every way. And the experience of Believers, most sharply exercised about their Circumstances in the World, agreeth well with the plain meaning of this Text, as aforementioned. For, howsoever piercing in this sort their Tryals may be, yet when they work kindly towards Meekning of the Spirit, one way or † another the Lord bestoweth such Deliverances, as sufficiently amount to, and Satisfie them about the Accomplishment of this Promise in the most proper ways, as the Glory of God and their Good Requireth. 4ly. The Title, by which they possess whar here is promised, affordeth some further light towards understanding, the Promise, viz. *Inheritance*, this they have || as *Heirs of God, and joint Heirs with Christ*. And although the Portion of this Worlds Goods which they enjoy, may be and often is but small, yet the Right and Tenour of enjoyment raiseth it to a Wonderful height of Glory and sweetness. The Apostles had but litle of the Conveniencies of this Life, while they were tossed

† 1 Cor.

3. 21,

22, 23.

Ro. 8. 28

& 5. 1, 2,

3. 4.

2 Cor. 6

8, 9, 10,

Ro. 8.

15, 17,

2 Cor.

11, 26,

27,

1 Cor. 4,

11, 12,

13

*A Casuistical Essay upon*

tossed hither and thither, having no certain Dwelling place, and wanted not their Straits even about necessaries. Yet some Seasonable supply, thus sweetned, raised a great Apostle to a Strain of Gratitude, which cometh fully up to the Import of this Promise, † *I have all, and abound; I am full, &c.*

† Phil,  
4, 18,

Seeing the Lords Work is in every thing Honourable and Glorious, and our hurt floweth only from such mistakes and Mismanagements, which are the product of our Darkness and unbelief;

*Quer. 6.* What is the Behaviour which the Lord Requireth in a low Estate as to the World, and whereby the Harm and Heaviness, which otherways attend such a Condition may be escaped? *Answer.* The Resolution of this doubt being plain enough from the premises, if considered and applyed, and particularly from the Remarks on the last Querie, I only Subjoin in a Word, the following Rules.

|| *Mat, 6, 1st.* Let || us lay up to our selves Treasures in  
19, 20, *Heaven, and beware of placing any part of*  
&c.  
\* *Luk, our Happiness* \* *without the Lord;* thus our  
10, 42 *Repose will, in so far, have no Depen-*  
dence upon these variable nothings; our  
27, *All being Lodged, whether Moth and Rust*  
4, *corrupt not, &c.* 2ly. Seeing our real ne-  
cessities

cellinies are not great, let us rest well satisfied with † Food and Rayment, without seeking great things for our selves, especially when the Lord is contending with his People. 3/y. In order to profire in a strained Condition, instead of Anxious Care, let us seriously ponder before the Lord, and in Dependence upon him for Light, what || *Improvements* may be, through Grace, made of our Circumstanced Case; how low soever. If these be reach'd, I am very confident, that instead of Uneasiness, we will be Ravish'd with Wonder, at the Infinit Wisdom, and Goodness of the Lord in the Dispositionment. 4/y. Let us be *without* || *carefulness*, and go on cheerfully in the Lord's Work, strongly perswaded, *that we shall want no good thing in his way*; and that the Believer's wants will be in the Lord's time, and manner, supplied so, as that he himself shall be fully || *satisfied with the Wisdom and Mercy of the Conduct.*

I go on to the Fifth Petition, viz. *Forgive us our Debts, as we forgive our Debtors*; or, \* *Forgive us our sins*. Some other cases occurred on the last; especially as to what the Lord requireth in point of Restitution; when the Title is not such wherein the Soul may have Peace before God: But

D d having

† Heb. 13. 4. 5.  
1 Tim. 6. 8.  
Jer. 45. 1. 2, 3.  
&c.  
Rom. 5. 1, 2.  
3. 4.  
J. 1, 2.  
1 Cor. 7. 32.  
Psalm 84. 11.  
& 34. 9. 10.  
Phil. 4. 19.  
\* Luke 11. 4.

having nothing to add unto what I have found, and my Friends may view in Renowned Casuists, I thought fit to wave them; the present Undertaking being chiefly design'd, to account for what my own particular Concerns Requir'd me more closely to nottice. And, according to my accustom'd Method, which alloweth me not to enter upon the Exposition, (presupposing so much) I lay down previously some Postulata, or Explanatory Concessions, as a Foundation to the Ensuing Fabrick.

† Heb 7 1st. Our Lord Jesus, the Surety † of that  
22: better Testament, by giving himself a Sacrifice, did satisfie Justice to the full; and purchased || compleat Remission, which also is,  
|| Isa 53. 5, 6. and shall be vouchsafed upon every Elect Person:  
1 Peter 2, 24. Seing he payed in the Room of each  
1 Cor 1 of them, that full price, which Justice requir'd,  
30, 31, for its Entire and through Satisfaction. Hence, 2ly. The humbled Soul,  
2 Cor 5 21. having heard and || learned of the Father, and  
|| Joh 6. 44, 45. under his Drawings, applyed in the Extremity,  
|| Isaiah 54. 5. by Faith, unto his only Redeemer, is hereby Ingrafted into Christ, and || married to him.  
Ro. 7:1. 2, 3, &c. Thus the Believer is (may I use the word) instated into, and entred  
|| Il. 45 upon the possession of the before mentioned full || pardon. He may, and ought to  
24. 25. look  
|| 1 Cor 13. 30 31



look upon himself, as one whose Debt is wholly taken off, and was charg'd upon his Glorious Head and Husband, who also hath discharg'd it to the full; so that he is entirely freed from Hell, and wrath, and shall never come into || condemnation. 3ly. || Ro 8.1.  
 In this blessed Estate, of the nearest and sweetest Relations to Christ, which incomparably surpass any thing of that kind amongst Creatures (*he who is joined to the Lord being || one Spirit*) The Believer, as a || 1 Cor, 6, 17.  
 Child of the Family of his Heavenly Father, standeth under another kind of Government, than that by which the Lord Ruleth Reasonable Creatures in a more general way; for that now he is under the tender care, and sweet || inspection of a Father: || 2 Cor. 6, 18.  
 Yet as strongly and indispensibly obliged to obey the Law, in every thing, as ever he was in any Estate. Be ye therefore perfect, as your Father which is in || Heaven is perfect. || Math 5. 48.  
 Do we then make void the Law through Grace? Ro 3 31.  
 Nay, we Establish the Law. 4ly. Nevertheless the Believer, by reason \* of a Body || Rom 7 of Death, still cleaving, hath many corrupt Springs running in him, which not only carry to more ordinary † Strayings, through † J. 3. 2 the Sins of Dayly Incurſion, but procure at times || greater, and more Dangerous Declinings 5ly. As every Sin is Displeasing to Gal 5 1. Gal. 6. 1

\*Hob. 1, the Lord, who \* is of purer Eyes than to behold Iniquity, and therefore Grievous to the Child of God, both in the Poysonous Fruits, and the hidden Roots, so its greater then Ordinary Prevalency, bringeth him under so much of Discountenance, and such Penetrating Fatherly Stroaks, as are, though inflicted from Everlasting † Love; yet necessary for Discovering Sin, in the Nature  
 † Heb. 12. 6. and way more clearly to the Conscience, and  
 Rev. 3. 19. to Riveting more deeply a humbling Sence thereof, that the Heart may be Strongly drawn forth towards the only Physician for ||  
 || Hob. taking away all Iniquity.

14, 1, 2. Hence, 6ly. Though after that the Lord hath discovered his Everlasting Love, the Believer ought Strongly to hold fast his encouraging Testimony, who is the God of Truth, whose || Gifts, and calling are without Repentance: Seeing we have not Received the Spirit of Bondage, (may the Lords Children say) again to fear but the Spirit of Adoption, whereby we \*cry Abba Father; notwithstanding, forasmuch as they, and even the most Established amongst them offend in many things while assaulted by Enemies from without, As also, drawn †

† Ja. 1, away of their own Lusts and Enticed, they  
 14, 15. are Lyable to the Lords hiding his Face, and  
 † 1. 289. Chastising them variously with the || Rods  
 30, 31, of  
 32,

of Men, although he will never take his Loving kindness from them, nor suffer his Faithfuls to fail. 7/y. Notwithstanding as the Intrinsic Demerit of Sin, is still the same. viz. † *Death in its full Significancy*, † Gen. 2 and Extent, so the privileges which Believers Enjoy, and are peculiar to them, aggravat their Guilt so much the more, and on that very Account prove matter of deep Humiliation, which maketh each of them to Look upon himself as *the chief \* of Sinners*. Nevertheless after a Gracious Change, \* 1 Tim. 1, 15 and the Lords speaking Peace to their Souls, † their Fears of Wrath attended some † Isa. 40 times with much of Confusion, and Horrour, 14. Pl. 6 as also Deep, and Perplexing Exercise of 1, 2. &c. Mind about it, and fervent Deprecations of 77, 8, 9, the same, are Really founded upon Dark- 10, nels, and mistake, howsoever || mingled || Ps. 177. with some what more kindly, and Suiting 10. 11. their Character, as the Excellent ones of 12, the Earth. And although the Lord hath a Sovereign and Holy hand, in the permission, and Disposal of all this, while by hiding of his Face, *he maketh the Believer to \* know what is in his Heart*; yet upon a Merciful Retriyal, and true Sight of the State of matters, he † Condemneth himself, and † Ps. 73. heavily bemoaneth, the bitter, and Poysonous Root of Unbelief, with all the fore- 22, 23. mentioned

mentioned Tormenring Fruits of the same. And seeing these Fears, doubts, hard thoughts, and Iniquous Jealousies, which Plunge him into such Over-whelming depths of vexation, do all flow from the weakness, and Staggerings of his Faith; neither doth the trouble it self, nor Applications founded thereupon belong to the meaning of the Petition in so far, but ought to be, and are by the Child of God, ascribed to their proper causes, as Light, and Discerning grow. 8<sup>ly</sup>. Hence, the thing on the Believers part to be desired, when he Prayeth for Pardon of Sin, may be summed up very briefly in the Subsequent particulars. 1<sup>mo</sup>. Presupposing that the Unsearchable Riches of Grace, in delivering his Soul from Death, ought Still to be kept in a Savory Remembrance, and never to be forgotten; he is Humbly and Earnestly to Entreat, that whatsoever Effects of a Fatherly Displeasure he may be actually under, or affraid of, whether such as affect the Soul, Body or outward Estate, it would please the Lord Greiciously to prevent or take off, \* *Remove thy Streak away from me, I am consumed by the Blow of thine Hand.* 2<sup>ly</sup>. Sins being Diseases, yea, the very worst of Maladies, and such as greatly hurt the more Noble part, viz, The New

|| Ps. 80.

3, 7, 19,

&amp; 35. 3.

8<sup>ly</sup>,

\* Ps. 39

10.

New Nature striking at the very Heart,  
 and often wounding the Believer deeply,  
 both as to his Sanctification † and Com-<sup>† Ps. 51.</sup>  
 fort, although through the Subtility and <sup>8, 12.</sup>  
 force of Concomitant Tentations, he may || too far; <sup>11. 49,</sup>  
 and frequently doth carry things || too far; <sup>15,</sup>  
 yet the import of this Petition, which the <sup>Psal. 77,</sup>  
 Lord hath put into his Heart and Mouth, <sup>7, 8, 9.</sup>  
 leadeth him to the Great and only Physi-  
 cian, for all that belongeth to the through  
 and effectual Cure \* of these Wounds, \* <sup>11. 1,</sup>  
 Bruises and Putrifying Sores. And beyond <sup>6.</sup>  
 doubt, whatsoever the exercised Soul Feel-  
 eth, and Groaneth under, whether of its  
 Filth and power, or whatsoever dark  
 Clouds of Confusion, Jealousies, and Tor-  
 menting Fears perplex the Mind, although  
 he will be very loath to Justifie himself in  
 his Excesses; yet by this Petition he car-  
 ryeth them all in before the only Physician,  
 as Loathsome, Painful and ruining Diseases,  
 and spreadeth furth his Sores, with earnest  
 Desires of Healing, which his praying for  
 Pardon, doth either inwrap in its nature,  
 or hath || inseparably attending it. <sup>9ly. || Psal.</sup>  
 Forasmuch as the entertaining of Rancour <sup>103, 1,</sup>  
 against our Neighbour, under whatsoever  
 pretext, is a manifest and downright Re-  
 garding iniquity in our Hearts, which ren-  
 dereth Access to the Lord, and the Mer-  
 ciful Returns of Prayer utterly impossible,  
 as



†Pl. 66, as † contrair to the Word in expresse  
 18. Mat. terms, and the Direct Gratification of a  
 18, 34. Perverse and proud Mind; It belongeth  
 35. essentially unto Sincere Applications to  
 the Throne of Grace for Pardon, that the  
 \*Mat. 5. Petitioner be at some satisfying \* point,  
 23, 24. with Reference to the Sweetness, Serenity  
 1 Tim. 2. 8. and Meekness of his Spirit, as so far  
 raised above the Wicked and Selfish Re-  
 sentments of an Unhumbled Mind, that  
 ¶ Luk, his || forgiving, by laying aside all thoughts  
 17, 34, and Inclinations to Revenge, and running  
 Mat. 18, out in the pleasant Channel of Kindness  
 21. 22, and Beneficence, † even towards these  
 †Ro. 12. 21. who may have wronged him most At-  
 trociously, is in divers Respects, the measure  
 of that Forgiveness, which he Desireth  
 from the Lord, who in this Rule of Prayer,  
 hath knit the one to the other. These  
 grounds being premised, for clearing our  
 way, it is Requisite I proceed to the  
 Questions. And seeing this Rich Mercy, or  
 Compound of Blessings, is presumptuously  
 ascribed, by the Formalist unto himself,  
 and Secretly or Openly boasted of, while  
 the Sincere Believer and Humbled Soul,  
 through the Strong Remainders of unbel-  
 lief, hesitateth and Staggereth, not daring  
 to lay full stress upon the Lord's Testimo-  
 ny, and use his Priviledge, even in time  
 of

of need; yea, and is not disentangled from contrary fears, which often, as a heavy Cloud, bemist and weight the Mind.

*Quer.* 1st. When may the humbled Soul, and on what Grounds ought he to Conclude such a Forgiveness of his Sins, as that he is || *passed from Death unto Life, and shall never come into Condemnation?* *Answer,* To pass what the Lord worketh previously, as sound Divines have taught, and was || *Touched before chiefly in the Questions,* and Answers about Humiliation, it may be Noticed. 1st, *That the Enlightning the Mind in the Knowledge of \* Christ,* affordeth Strong and Invincible Grounds for this Conclusion, when such Discoveries of the † *Pearl, & Treasure hid in the Field are Vouch-* \* 2 Cor. 4 6, † Mat: 13, 44, 45, *safed,* as having Loosed the heart from all things; and procured a Joyful parting. For seeing the Espousals of the whole Man to Christ, are thus made up, and the humbled Sinner having heard, and || *Learn-* ed of the Father, is by his Invincible persuasive drawings, come unto Christ, he ought || *to look upon himself as \* Married,* to his Lord, and possessed of his Invaluable Cluster, amongst other choice Blessings Result- \* Ro. 7. 1, 2, 3 4 &c. 15. *ing from that unspeakable near and sweet*

E e

Re- 54, 4,

Relation. The Entire Contrivance of the great Salvation from all Eternity, together with the Compleat purchase in the Fulness of time, and the Blessed Scope of the Glorious Gospel, towards the Powerful, and Efficacious Convoyance, Concenter in one Stupenduous Mystery, which they all Respectively and Dilucidly point at, and doth fully, beyond what can be Conceived or uttered, secure the Believer in the sure Possession of this Solide, through & abundant Comfort for Life, and Death. *viz. He hath made him to be Sin for us † who knew no Sin, that we might be made the Righteousness of God in him.* Here we have, ( may I so Designe it, ) an Astonishing mutual

† 2 Cor. Translation, which shall be the wonder of  
5, 21, 16, Seraphims, and Glorified Saints for Time  
53. 6, and Eternity. All our Sins are Laid over  
1 Pet 2, upon him, who though he *knew no Sin*, yet

24, bore them as Surety, and gave himself a Sacrifice compleatly Expiatorie; and his Righteousness is in the Believers by Imputation in such a Plenitude, and thoroughness, that he is made the *Righteousness of God in him.* And forasmuch as, we have all this Treasure in || *Christ*, the Revelati-

|| If. 45. on of him Secureth all.

24. 25, 2ly. The great and Comprehensive pro-  
1 Cor. 3 mits of the Gospel Covenant. *viz. I will*  
21, 22, *be*

*be their \* God, and they shall be my People,*  
 Comprehendeth, and Secureth this Blessing  
 to the full. How Astonishing is the Con-  
 descendance of Sovereign Mercy, and how  
 Impenetrable are the Depths of Ever-  
 lasting Love, that the God of Glory should  
 give himself to Poor Self Destroying, and  
 Self-Condemed Sinners, and be-  
 come ( may I so Term it ) their property,  
*the Simplicity † which is in Christ* I find  
 admirable in this Regard, and every way :  
 Sure there is nothing Strange nor unusual  
 in the Lords carrying in this promise to  
 the Heart, and Satisfying the Believer  
 to the full, about the certainty there-  
 of; and his Interest in it. It is ( may  
 I so call it ) the Great and Founda-  
 mental Promise, and therefore such,  
 as in the Lords way, may be expected  
 to be sealed to the Exercised Soul, as  
 well as any other, and so much the more  
 for that it containeth them all. And se-  
 ing, beyond all manner of Doubt, the  
 through Pardon of all our Sins, is not on-  
 ly implied manifestly, but plainly ex-  
 pressed as a most essential part thereof.  
 The Reception of the Lords Testimony  
 in his Word, as attesting this, and speak-  
 ing it in from the Word into the Heart,

\*2 Cor.  
 6 16,  
 Heb. 8.  
 10, Jer.  
 21, 38,  
 & 24, 7,  
 & 30,  
 22 Ez k  
 1, 2,  
 & 36,  
 8, &c.

†2 Cor.  
 11. 3.

decideth the case fairly and fully; and bringeth the most perplexing tossings of the Mind about it, to a sure, clear and Comfortable issue.

But it would seem to follow from this, that Assurance belongeth almost, if not entirely, to the very essence of Faith; and yet a throng of contrary Experiences Reclaimeth Strongly: as it is also manifest from the Word, that the Lords Children are harassed, and even the most Experienced of them, have been not a little entangled with much doubtfulness, as in other things, so about the main. Zion said

If. 49. *The Lord hath forsaken me, and my Lord*  
 Pl. 77. *hath forgotten me. Hath the Lord forgot-*  
 7, 8, 9, *ten to be Gracious, hath He in Anger shut*  
 † Sam. *up his tender Mercies Selah? One † Day*  
 27, 1. *I shall fall by the band of Saul, &c. Here-*  
 upon

*Quer. 2d* Whence is it, that diverse who fear the Lord, and to whom he hath manifested himself, so as he doth not manifest himself to the World, are yet at great uncertainties, and Hesitate exceedingly about the Pardon of their Sins? *Answer,* To wave many Grounds which might be pertinently adduced, lest these Notes should swell into too great a bulk,



The chief Source of these Staggerings, which ever I was made to understand, is much of Darknes as to the Knowledge of what the Lord is in himself. And therefore little beholding or but dark Views of the King in his Beauty. Beyond doubt, our Darknes consisteth mainly in our having || Extinguished entirely that Light <sup>Eph 14.</sup> which was the chief part of our Original <sup>18 & 5</sup> beauty in our Primitive Constitution; <sup>8,</sup> and hence, till Light be of new Created in us, we are wholly destitute of the knowledge of God in three Persons, as Revealed in the Gospel; which plainly evinceth that these Clouds are only, and effectually dispelled by God \* who com- \* 2 Cor, <sup>4, 6.</sup> manded the Light to Shine out of Darknes, his shining into the Heart to give the Light of <sup>Eph. 1,</sup> the Knowledge of his Glory in the Face of <sup>17, 18,</sup> <sup>19.</sup> Jesus Christ: And seeing the Reflex Acts of Faith, in the Lords ordinary way of working, have a great Dependence upon such as are more Direct; and both the one and other are Excited and Nourished by Light, manifesting God in Christ: it is not to be thought Strange, that the Streams be cut off through a failure in the Fountain. Seeing after the Lord hath Spoken Peace, and Vouchsafed some Discoveries of his everlasting Love, and this great

great Blessing of Pardon as aforesaid : It is the Grand project of our Soul-Enemies, (which also they manage with the utmost of Force, Subtility and Closeness,) not only to bring this Mercy (or rather Complication of invaluable Mercies,) under debate, but to adhibite (as the Respective cases render access most easy) the Strongest and most plausible Arguments, Hell it self, in Conjunction with our deceitful Hearts, can devise for evincing the contrary.

*Quer.* 3ly. What Rules hath the Lord Pretcribed in his word for managing this Dispute or Conflict so, that things through Grace, may turn to a good account, by the increase of Light, and comfort, upon an Effectuall Disentanglement from these Thickets? *Answer.* I Represent these following, not to drive into, but to hurry us out of self. 1st. Whatsoever Light the Lord hath conveyed into the Heart by his word, and Spirit, ought in his Strength, to be held fast; and his Testimony, as to this, and in every thing receiv'd and maintain'd: Notwithstanding a Lamentable Mixture of much Darknets, with manifold Tentations, working upon it. It is the great Gospel-

\* J. 6. duty, and Source of \* all others, to believe ;  
29. 10. And no pretext, howsoever specious, can  
3. 23. exeem

exceem us from that full Credit, we owe to what the Lord hath manifested of himself, and his Everlasting Love, in the Word, and to the Soul. *This is his Command, that we should believe, &c.* 2ly. Nevertheless, although the meer Clamour, Contradiction, and Blasphemies of our Enemies, should not deter us; *seeing when they † speak lyes, they †* Jo 8; *speak of their own:* Yet || *Material Obje-* 44. *ctions* may not be overlookt or baulk'd; neither is there in the Nature of the thing || Ps 73. 16 1 any Real Inconsistency, betwixt the one & 77. 8. and other, though on our part, *an evil heart* 9 10. 11 *\*of unbelieve strengthneth it self on all occasions.* The believer may set his seal to it that \*Heb 3; 12 Ja, God is \*true, and hold fast his Testimony, 3. 1. yet without pretending to more light than he truly enjoyeth. It is not so much as a \*Jo 8, 33. rational part; and far less agreeable to Christian and Evangelical Sincerity, to pass over what, through our Darkneis, is truly difficult; and though designed by our lying and Murdering Enemies, for utter Ruine, yet in the soveraign, wise, and holy providence of God, is ordered for the increase of light, and consort. For which effect, much settled enquiry, in a way of believing attendance, and dependence upon him is indispensibly necessary; and a contrary conduct smelleth rankly of delusion,

or at best, hath a manifest Tendency that way. 3ly. When objections are Satisfyingly answered, not only in a way of Solid Reasoning according to the Scriptures, under a Gracious conduct, and Dependence upon the Lord for Light, but also by the Spirit  
 \*Jsa<sup>59</sup>, 21, of \* God's carrying in his own Testimony in the word upon the Soul, manifesting clearly his free Love, with its Saving effects upon the Heart, and way, so that the Believer is at a point, and of good † Cheer as  
 †Mar<sup>9</sup>, 2, Mark, 2, 5, Luk 5, 20, having his Sins Forgiven him. The same cavils Repeated again, and again are not still to detain him, but ought to be Rejected Courageously, and with Holy disdain. It is enough, that the Lord hath said, †I am thy Salvation: that the Soul is brought off from other Lords, and Lovers by him and  
 †Job<sup>33</sup>, 24, Ro, 3, 25, that he hath shewed the † Ransomer, and Ransom, and so wrought up the Believer to a Gospel-claim that he can, in Faith, say, In \* the Lord have I Righteousness, and strength. Hence Lies and Calumnies, In opposition to the plain word of Truth, are not to be regarded. And when nevertheless the same Exceptions, are Impudently, and unweariedly still pleaded, and notwithstanding the Clearest answers Jobtruded, again, and again, it will be found, that there is somewhat which the Lord will

which the Lord will teach (whatsoever the designs of Enemies be) by *these* || But- || 2 Cor. 12, 7, 8, 9.  
*setings.* In the mean while, the *Believer* hath no cause to be discourag'd, but by Faith to ply the sure Remedy, viz: *The Lord rebuke thee Satan.*

Seing after things are clear'd up in a considerable measure, and the *Exercised Soul* is brought (upon the Enlightning of the Mind in the Knowledge of Christ, and believing Applications to him) to look upon himself, *as one whose sins are freely forgiven him*; the Lord having discov'ed so much, and taught him with a strong hand, making it out with much Evidence, and upon solid Grounds, that he is one, *whom he hath for his own Names sake pitied and pardoned.* Yea, after all objections to the contrary are very fully answer'd, yet Fears arise and straiten the Mind, lest it be otherways, and the Soul carried all the while away with some delusive hope, and perswasion: The matter || Jerem 17, 9.  
*is weighty, the heart || deceitful, and Self.* Love of a most insinuating and imposing Nature; all which, and more grounds of the like sort, render the Exercised Person not a little solicitous, and lyable to an uneasy Suspence, and many anxious Fears, chiefly when the Subtilty and Power of  
 F f Delusion



Delusion are considered, with the Irre-

|| *Matth* meadableness, when *the mistake is not seen,*  
25, 11, *till it be too || late.* Hence.

12. *Heb* *Quer. 4th.* What are the secret Sources,  
12, 16, and wherein consisteth the Sinfulness of  
17. such Anxious Suspicions and Fears, after

|| *John,* *as he doth not manifest || himself to the world?*  
14 21, *Answer.* Although a suspicious wavering,  
22. and a Croud of anxious Jealousies on this

head, be often covered and adorned with  
the specious Vale of much Reasonableness  
and Spirituality, yet both the Fountain and  
Streams, are more full of Hellish Venom,

than appeareth, till a narrower View. For,  
1st. The God of Truth, having interpos'd  
his Authority ( as is presuppos'd in the  
present Case ), the Source of Staggersings  
must certainly be a great power of Unbe-

|| 1 *Jo.* *God || a lyar,* as the Scripture plainly ex-  
5, 10, presseth. But for more Distinctness, I

Represent a particular or two, as concur-  
ing to make up this invenomed Fountain:  
1st. Much Weakness of Faith, as to the  
Grand Fundamental, *viz: God is:* For  
seeing the Lord hath manifested *his Special*  
*and Everlasting Love* ( as is suppos'd in  
the present Case ) it cannot be brought  
under Debate, without questioning his

Veracity

Veracity at the same time, and upon the very same Grounds: And how far this goeth, I need not mention. The Remark will be set in the clearer Light, if it be consid'ed that the same Divine Testimony which assureth, *that God is*; doth in the like manner, and as it were with the same Breath, Ensure *his being the Rewarder of them, who || diligently seek him.* He who hath said, *I am GOD*, saith likewise to the Believer, in a way of peculiar Mercy, *I am your GOD* (which is the great and Comprehensive Promise of the Covenant of Grace): This *God is our God for ever and ever, he || will be our Guide even unto Death.* 48, 14, 2ly. If some Threed of Faith or Hope Remain (as the Believer is never left wholly destitute) and a Proportion'd Stress be laid upon the Lord's Testimony in his Word, and set Home upon the Soul; yet in this Case, at best, it is but faint & weak, while our Anxious Reasonings, and misbelieving Fears & Jealousies, are laid in || ballance & procure a swaying greatly towards them.

It were but small Credite given to a Man of known Probity, when his Repeated Testimonies are denied or suspected, in matters which he fully knoweth, meerly upon our Suspicious Waverings, with the Topicks which we adhi-

bite to support them. 3dly. And though we should take things by the very best and fairest handle, these fears are assuredly rooted in much Darknes, and an un-

† 2 Cor. accountable want of † *the Light of the*  
 4. 6. *Knowledge of the Glory of God in the Face*  
 \* P. al. *of Jesus Christ. \* They who know his Name,*  
 9, 10, *insolaras it is known, will put their Trust in*  
*him. Light is ( may I so term it ) the*  
 ¶ Jo. 6. *|| Mother of Faith, both the Habite and*  
 44. 45, *Exercise, Joy and Confidence, having in*  
 46. *the Lords way of Working, an entire De-*  
*pendance upon it; and all that is contrary*  
*issueth from Darknes.*

As to the evil of the beforementioned fears, explained and Limited in the Case now under Consideration: I shall not enlarge; beyond doubt they are of a most Maligne, and killing Influence upon the Love of Christ, and accordingly Tormenting to the Soul: These two are con-

\* 1 John contrary, \* *and perfect Love casteth out Fear.*  
 4, 18, Forasmuchas, there's scarcely, if at all any thing in a Christian Life, wherein there's such a concurrence of innumerable Difficulties upon the one hand, and yet great necessitie and Admirable usefulness towards Sanctification and Comfort, upon the other, then in the present case, while even after saving Manifestations, Fears are

so strongly Rooted, and even inlaid with the Heart of a Believer, in regard of the Remaining strength of Corruption; especially seeing the Disbelieving the Lords Testimony, receiving and Intertaining the Suggestions of Hell, in opposition to the same, was the Original byass of our Nature in our first Parents; and therefore an evil or Compound of evils, whereof the Remains are Strong and Inveterat, even in the most experienced and Established Believers, venting themselves some || one way or another, so as to prove matter of proportioned Exercise, so long as time and a militant \* Estate continueth, and yet the Believers Duty, Dignity, Comfort, and what else belongeth to render his Life both Holy and Happy, center in that † Peace and Serenity, which make up a Delicious and Heavenly calm after the Abatement, whether of Vehement Storms, or a more Secretly undermining Artifice of Doubts and Fears, as otherwise, so in the present case, so far as it may be trying. The Pass, ( may I. so call it ) is of the greatest importance towards the Management and Advance of our Spiritual Warfare; and therefore Strongly guarded and Difficultly won. Hereupon a Weighty enquiry is needful.

Quer.

Gen. 3.

1, 2, 3.

&c.

2Cor. 11

1, 2, 3.

Heb. 3.

12.

\* 1 Pet.

1, 7.

2Tim 4

7, 8,

† Jo 14,

27. † Ro:

5: 1, 2.

Phil 4:

6: 7:

*A Cassuistical Essay upon*

*Quer. 5th* What are the proper Remedies, and in what ways doth it please the Lord to drain out the forementioned fears, after that he \* *hath spoken peace to the Soul?*

\*P. 85: 8: *Answer,* That this great and Material doubt may be resolved more Distinctly, as it may please the Lord to direct. We are to Advert 1<sup>st</sup>. To these methods which have great Advantages from a Strong Tendency of our Inclination, and yet instead of Extricating, will involve us into further entanglements. 2<sup>ly</sup>. The sure and only way which the Lord hath taught, is to be humbly enquired into, and modestly Represented, and both with all possible Succinctness.

As to the first, although there are undoubtedly many sure, clear, sweet and confirming || Signs of Grace, mentioned, and  
 pp. 15, p. tot & 24 p. fully Explained in the Scriptures, which also  
 tot. the Spirit of the Lord is pleased to open up,  
 Mat. 5, both as Expressed in the word, and wrought  
 1, 2, 3 in the Soul, in a way of so much Sealing  
 4, 5, &c Evidence, as is made Effectual for the Re-  
 1 Jo. p moving of perplexing Fears: Yet the Sub-  
 seq. sequent Methods, through mistakes of the  
 Lords way in this, will not be found Eff-ctual,  
 for Reaching so necessary and Important an End. 1<sup>st</sup>. A Mass of Endeavours,  
 by the outmost Stretches of a Diligent, and  
 Anxious



Anxious Search, all Levelled at the Ballance-<sup>\*Pf. 13,</sup>  
ing such Deficiencies, as raise our fears, by <sup>2, & 73,</sup>  
some opposite good things which the Be-<sup>16,</sup>  
liever Searcheth out, and may really be  
found in his Heart and way. For although  
this Method, when purged from a Secret  
Regard to, and laying some Stress upon a  
Righteousness within, ( while we are Sub-  
tilly, and Insensibly carried off to a Va-  
luing our Selves upon the same ) may be  
of use, in a Believing Dependence for Re-  
tarding, yea, and Stopping the course of  
Tentations on this head, by Representing  
the true and more full Character of that  
which our Cunning Enemies Deceitfully  
lay before us on the worst side. Norwith-  
standing, seeing Contrary Topicks of this  
sort are easily Multiplied, and such as we  
can not, nor dare Disclaime, ( though the  
Wicked Mis-representations, and Pernici-  
ous Designs of our Enemies, are not to be  
Complied with,) and matters may be push-  
ed, so far as to Render a Just Ballance un-  
easy, and Lyable to the Check of Various  
uncertainties. I shall only Adventure to  
say ( without dipping Rashly into the con-  
cerns of others, who see further ) that for  
my part, I have not found this way effectual  
for Reaching any Tolerable through-  
ness of Disentanglement. 2/y. Neither  
will

will our Reasonings suffice or be effectual to procure the desired quietness: For although the Grounds be Strong, and Solide in the present Circumstanced case, and due Inferences ( with a single Eye to a higher Conduct, ) will sufficiently abide the Tryal, when brought to the only Touchstone; yet seeing in this case, ( as ordinarily ) only contraries expel one another ; and it is manifest from the plain Tenor of the word, and Harmonious Experience of Believers, that Saving Faith is the true, and proper opposite of the forementioned Fears.

† Mark.

5, 35,

Ro. 8,

15, 15a.

27, 1,

If. 49,

14, Luk

24, 21,

25,

† *Fear not, only Believe* ; and therefore, beyond all manner of Doubt, the only way wherein they are, through sweetly Grace, and Efficaciously overcome is a humble attendance upon the Lord to Strengthen Faith: for that the uneasy Suspence, wherein the Soul is kept through the forementioned Suspicious Fears, and Jealousies, is the Hellish, and Detestable Spawn of Dark-ness, and unbelief.

This being then Evinc'd, and abundantly manifest otherwise; It Remaineth, that for Resolution of this material doubt, some more close, and positive Enquiry be made in the Method Revealed, & prescribed in the word, for Expulsion of Fears, and Raising the Soul to quietness, and Confidence

dence in a way of Believing; for which Effect I tender the following Remarks, which I desire may be taken together and duely pondered.

1st. That the Primary Object of Faith, or things chiefly to be Believed, are not ( to speak properly ) any concerns of ours as such ; neither in State or way; although I acknowledge they Really belong to it, and are of great weight, but still in their own place, and order. of which more afterward, if the Lord will. But that which the God of Truth Requireth to be principally, and in the first place, Believed, is his own Testimony concerning himself; Especially with Reference to the great Mysteries held forth in the Gospel, of which it is made up. *If thou* <sup>Ro. 10</sup> *shalt* <sup>9, Jo. 3,</sup> *confejs with thy Mouth the Lord Jesu,* <sup>33, & 6.</sup> *Believe in thine Heart, that God hath raised him* <sup>29, Jo.</sup> *from the Dead, thou shalt be Saved. We be-* <sup>3, 23,</sup> *lieve, and are sure, that thou art \* Christ* <sup>Jo. 17,</sup> *the Son of the Living God &c. 2ly. As Faith* <sup>3,</sup> *is Strengthened, and accordingly distinct in* <sup>Jo. 6,</sup> *its Exercise, the Believer through the Lords Teaching Reacheth a proportioned Evidence, & sweet Consciousness in his own* <sup>† Mar.</sup> *Mind, that Flesh, & Blood* <sup>16, 17,</sup> *hath not discover-* *ed what he is made to see, and Seal. For as nothing can be more Evident, being clearly taught in the word, and whereof the*

afflicting and humbling Sence, hath very  
 || Eph. 4. deeply pierced his Heart, then that before  
 13, & 5. this Illumination, *he was an utter* || *Stranger*  
 8, & 2. *to the Glory of Christ*; to the Manifestation  
 12. of the King in his Beauty from the word  
 and by the Spirit of God, ( if the Mercy  
 be not hid through a Sovereign. and holy  
 Restraint for humbling the Soul more  
 deeply ) carryeth its own Radiant, and  
 accordingly to its measure sweetly over-  
 whelming and Soul-Conquering Evidence  
 There was nothing but heavy Darknes  
 before, and now the Lord having said, *le*  
 \* 2 Cor. *there be Light, there is Light.* What can be  
 4. & 6, then more plain, *then that God* \* *who com-*  
 3, 18, *manded the Light to shine out of Darknes*  
 † Mat. *hath shined into the Heart.* 3ly. Seeing the  
 13, 44, sweet Exercise, † and Distinguishing out-  
 45. 46, goings of the whole Man towards the  
 Pearl are the Result of that Discovery  
 which is peculiar to the Children of Light,  
 flow Natively, and are inseparable from it.  
*He who hath heard, and Learned of the Fa-*  
 † Jo, 6. *ther, ( sayeth our Lord Jesus, ) cometh* †  
 44. 45. *unto me*; it is manifest, that whatsoever  
 &c, Doubts and Fears arise, about our prop-  
 erty or Interest in the Pearl, and conse-  
 quently our Enjoyment of the Rich Blessing  
 of Pardon, with all that pertaineth to Life,  
 and Godliness herein wrapped, are fairly,  
 and

and on the sweetest Bottom; yea fully and Convincingly Removed, by the Revival of Light, and Faith as to what the *Pearl* is ( may I so exprels it ) in its Real, and Intrinsical Value, seeing the whole of our concern with Reference both to Sanctification, and Comfort Dependeth upon this. But to set all in a true Light with as much plainness as may be Reached in a matter of so great Import, and which our Subtile Enemies Labour to Involve, by Streatching their Arr, and Cunning to the highest pitch; besides the Intricacies which proceed from our Darkned Minds; Let the Question be brought to its true State in the present case, as Circumstanced, and the Difficulty will Entirely Evanish.

*The strong Consolation* || *which the Lord* <sup>Heb. 6,</sup>  
*hath Vouchsafed*, upon all and every one <sup>V. 16,</sup>  
of ~~these~~ who have Fled for Refuge, to lay hold on the hope set before them is often ill understood, and mismanaged even by the Believer in this Regard, while he taketh things by the wrong handle. No doubt, that great, and Comprehensive promise is his. *Viz. † I will be their God, † 1 Cor.*  
*and they shall be my People*, and herein the *6, 7, 16.*  
God of Glory declares, and enforeth that ( may I adventure so to exprels it ) what he is in himself, he will be to them.



*Viz.* That the Infinite Fulness of his Sufficiency through Christ shall be forthcoming to them for Peace, Pardon, and whatsoever pertaineth to Life and Godliness, || according to the Tenour, and in the way of the Gospel. Of this the Believer hath Intimations given him by the Lord, which bear an evidence Proportioned to the Light, which by the word and Spirit manifesteth himself, and\* *Sealeth upon the Heart* a Surprizing thoroughness of Assurance, when Clouds, and Mists being dispelled, the Beams of the Sun of Righteousness, discovering the King in his Beauty shine brightly † in upon the Soul. Thus It is manifest, that the true, and Solide Periwasion, and prospect which the Believer hath of this, and other Benefits from Christ, Resulteth from, or rather is inlaid with that Light which manifesteth || himself. And hence it is, that when we procure our Lords Hyding of his Face, doubts, fears, and Perplexities aryse, which cause our staggering. Now here lyes the mistating of the Question. *Viz.* When we have lost View, and our Faith is Fettered, or under the Hatches, as to what the Lord is in himself, we would needs have it instantly, and in the first place *Discovered* and the Comfort revived of what

¶ 1 Cor 1,

30, 31,

Col 2. 10

1 Cor 3,

21, 22

\* Eph 1,

13. &amp; 4,

30,

† Phil 3,

18, 9,

10, ¶ Ps

27, 4,

¶ 1 Cor 3,

1, 2, ¶ 14

45, 24,

what he is and will be to us; That is, we would needs have the Cistern Drained, without noticing or stopping the corrupt Springs which are Running continually into it. Upon the whole, the plain way for Disentanglement and Routing of these foresaid Enemies, is a stating the Question aright, in the Lords strength. *Viz.* Not to rack our selves about the Reading of our Evidences, nor anxiously to enquire into their nature, and Validities, while Light is wanting, or Mingled with much Dark-ness; but Patiently to wait for the Lords *Lifting \* up the Light of his Countenance;* \* Ps 80, and as he himself is known, so we shall 3, 7, 19. see and enjoy this; and every Benefite in him, in whom all our Springs are.

They who fear the Lord being Persons Acquainted with their own Hearts, and daily Conversant with them, are readily Obnoxious, to very heavy thoughts concerning themselves; and Lyable to such Temptations as excite strong fears, lest their Sins be not the || *Spots of the Lords Children:* || Deut. Especially seeing the knowledge they have 32, 5. of the Depths, secret Springs, intricat Subtilties, and manifold activity of indwell- ing Sin, which they are Conscious to in themselves, and cannot in due Charity, pre- sume so much concerning others, maketh each of

1 Tim. of them to look upon themselves *as the chief*  
 5, 15, *of Sinners.* And if it be further considered, that  
 16, upon some through & Distinct view of their  
 Respectively weak side, through the Sins  
 and Tentations that more easily beset  
 them, and a careful pondering of what  
 may be found not a little aggravating in  
 Circumstantiated cases; it will be hard to  
 find, and they are very prone severally  
 to think that there is no case parallel to  
 theirs; chiefly when their view of the  
*Deceits and \* Desperate Wickedness of their*  
*Hearts* is more than ordinarily clear; and  
 the glass of the † Word, by a more deep-  
 ly convincing and Enlightning Work of  
 the Lords Spirit, Representeth to the eye  
 † 1 Cor, whole swarms of Sins, which might have  
 14. 25. been formerly much or wholly unknown.  
 Heb: 4. It is easy for them who understand these  
 12, things to perceive; And the sad Experience  
 of Believers confirmeth sufficiently, what  
 Topicks our Subtile Enemies search out,  
 and Adhíbite from all this, for brangling  
 what the Lord may have Discovered and  
 Sealed concerning the forgiveness of  
 Sin. Hereupon

*Quer. 6th* What course doth the Lord  
 teach in his Word, and will through his  
 blessing, be found effectual for defeating  
 these Designs? *Answer, 1st* Although the  
 heavy

heavy Charges and Calumnious Lybels of our lying and Murdering Enemies, are || not to be admitted as intended by them, || Jo, 8, 44, 1 Pct, 5, 8, 9. and Subservient to their pernicious Designs; yet the Exercised Soul will not find it the most advisable part, or a proper mean in the present case ( as it is really full of Difficulty and danger at any time) to launch far out in his own defence: For, besides the hazard of turning inward, and laying secret stress upon a Righteousness of our own, to which proud Nature is strongly inclined, and cunning in managing that Mystery of Iniquity; the searching out of Parallels, all things considered, and especially in that which is most trying, and chiefly Strengthneth the Tentation, will be found a very hard, yea, and invincible task: Seeing, as said is, the humbled Soul will see many Heart-Sins, and secret Aggravations of other evils, the like whereof he cannot view, or know to be in others. And upon these Grounds, none of them will look upon any other, to be so great a Transgressor as himself. 2do. Notwithstanding the iniquity is great, and the dealing most injurious, and full of Ingratitude against the Lord, when the Believer is so far fixed, and arrested by the foresaid Hellish Engines



gines, as to continue still porcing upon the Darker side, and inveigling comments of our Cruel Enemies, which render it from time to time more involved: It is no small part of the profound Artifice of Hell, by partial ¶ and perverted Representations to put things in a dress, and give them such a shape as may best suit the undermining and Ruinous designs of these Adversaries, who put on the most Specious \* Disguises, and Transform themselves into the fairest, and most spiritual appearances, that they may compass them. We are not to take matters by halves; especially in these deep and important concerns. The main Strength of the Fallacies lyeth there; but things are to be viewed on all sides, as the Word and Spirit of God Directeth. And what the Lord hath manifested of himself, so as he doth not manifest himself unto the World, ought not to be called in question upon any Account of that Nature. Seeing whatsoever is, and should be humbling in these forementioned Regards, tendeth so much the more to advance the Sovereign Freedom and Riches of Grace, in Pitying and Pardoning. And though all were granted, which even Enemies themselves dare Adventure, with the least shadow



shadow, to alledge in the present case, and that a parallel among such who fear the Lord could not be found; there's nothing singular in all this; for still there's some Disparity in the Circumstances of persons exercised to Godliness, who yet agree in the main. And seeing Mercy is altogether free, its Lustre hath the greater radiancy, the more unparalleled the Transgressour and Transgressions be. 3/y. The whole controversie then devolveth entirely, into what the Lord may have manifested concerning himself, and his everlasting Love. And when he hath with a strong Hand brought home the wounded Soul to himself, and set his Stamp upon him; it is but a base cherishing of accursed unbelief, and covering that Brood of Hell with a Religious veil for the Child of God, to aggravate his spots ( whatsoever they be ) unto the prejudice of that Peace which the Lord hath <sup>†</sup> spoken and given. And as Faith can have no footing, where Divine Testimony is not sound to bottom it; so to call in Question what the God of Truth hath Spoken, whatsoever we may pretend, is really to <sup>\*</sup> give him the lye. 4/y. Yet there's nothing in all this, which hath the least Tendency to alleviate any one Sin, and far less such spots, which

H h

are

† Ps 86.  
8. Rom.  
5 1, 2.  
J. 14.  
27. Phil.  
4. 6.  
1. J. 5.  
10.

are of a deeper than ordinary dye. ¶ *Rev, 2: || bear with that which is evil, and regar*  
 12, 13, *Iniquity in the Heart, to prostitute spec*  
 66, 18: and free Mercy to a secret League wi  
 Lusts and Idols, is so far from being  
 Spot of the Lords Children, that the ver  
 Thoughts impress even the Weakest Be  
 liever; with somewhat of just Indignatio  
 and Horrour. Pardoning Mercy harden  
 † Jer, eth not, † but Humbleth, and the swe  
 31, 19. Intimation of everlasting Love, cut t  
 20, 21, very Roots of the most Inveterat Evil  
 Zech, 12, 10, And as their prevalency cannot but Embi  
 ter the Mind, and diminish the Believe  
 Comfort; so a believing pursuit of th  
 Gospel-claim against them, by Prayer  
 \* Eph: 6 \* Mortification, is the only way where  
 18, Rom peace shall be maintained, and grow  
 8, 13. that whatsoever dust may be raised  
 Col, 3: this head, will be effectually Dissipated.  
 1.2.3.5. &c. The Mould of the Petition, viz. For  
 give our Debts, as we forgive our Debtors.

Requireth manifestly that we should be  
 some Satisfying point about our Forgiv  
 ing others, ( so far as this is compet  
 to us ) that we may be sincere in our de  
 siring Pardon from the Lord. And the Spi  
 rit of God is so express in this appoint  
 ment, that although the Gift were already  
 brought to the Altar, yet in the case of V

*The Lord's Prayer.*

243

*vi*ance, it was to be left || there, and not of- || <sup>Mat. 5.</sup>  
*ffered till after Reconcilement with our Bro-* <sup>23 24,</sup>  
*ther.* And although all who have obtain-  
ed forgiveness from the Lord, are, in a  
peculiar manner delivered from Rancour,  
as from the Reign of all other evils what-  
soever, having put on Bowels of Mercies, \*<sup>Eph. 4</sup>  
Kindness, Humbleness of Mind, forbearing <sup>31, 32,</sup>  
one another, forgiving one another, &c. <sup>Col.</sup>  
Yet seeing the Remainders, even in some <sup>12 13.</sup>  
who fear the Lord, may for a little dar-  
ken them, and obstruct their Access; and  
if it be considered further, that Resent-  
ments of what is displeasing, because great-  
ly agreeable to proud Nature, have the  
Advantage of many Swarms of Specious  
Reasons, strongly pleaded, (and diverse  
times under a Religious Vale) on their  
behalf, upon the whole it may be Enquir-  
ed,

*Quer. 7th.* What is it that may, on So-  
lidge Grounds, quiet the Exercised Soul and  
yeild him Peace, and Serenity, in the  
humble confidence that through Grace he  
hath forgiven, as he desireth to be for-  
given? *Answer,* presupposing what was  
observed in the preliminaries. *viz.* That  
forgiving, as Competent to us, consisteth  
in the laying aside of Rancour. &c. I shall  
Essay to Remove Ambiguities, and impart

what I have been made through Grace to observe in the Subsequent positions. 1<sup>st</sup>. Real Injuries being contrary to the Law, which strictly forbiddeth whatsoever is Dishonourable to God, and Injurious to our Neighbour; and therefore to be Reputed Sinful, are on that account Just Ground of Sorrow, and the deepest Relentments of that kind, in the Terms of the Gospel; are so far from Interfering with the Forgiveness under view, that the Strength of the bitter Roots, of Secret Rancour and Revengfulness, (under whatsoever colour or Disguise,) with the whole product of them in Heart, and way, I Reckon to be chiefly owing to the want of that kindly sorrow and Concern, which assuredly would meek- en the Soul, and Drain off that Alienation and bitterness, which is greatly Displeasing to the Lord, and hurtful in many; yea, even the most Valuable Regards, beyond what can be told, Forasmuch as *only of Pride cometh Contention*. 2<sup>ly</sup>. Seing Disappointments of what we might have Rashly Expected, whether of Persons, or things, are greatly of use for making necessary Discoveries, it is not inconsistent with the Forgiveness Required, to Receive what of Light is offered that way, and prudently to alter our Conduct according to the

*The Lord's Prayer.*

24.

the same, providing matters be not *\* stretch.* *\* 1 Cor.*  
*ed beyond what is due, nor taken by the wrong* *13, 5, 7i*  
*handle ; and that the same Discretion, and*  
*Candour be Adhhibited, which we would de-*  
*sire to be used, were the † case our own.* *† Mat. 7*  
*3ly. When no Injury whatsoever is Re-* *12, Luk*  
*sented, so as to hinder a Conscientious per-* *6, 21.*  
*formance of what Duties we owe to the*  
*Lord, with Reference to our Neighbour,*  
*and in particular to the Person who hath*  
*done us the wrong; and these Duties are*  
*through Faith Sincerely gone about, as if*  
*no such thing had ever befallen ; Yea the*  
*Contrary Struggles of proud Nature over-*  
*come to such a Degree, that things most*  
*provoking, rather quicken than Impede in*  
*the forementioned Regards, they who find*  
*Grace in the Lords Strength, thus to De-*  
*mean themselves, may find Peace in his*  
*Sight, as truly forgiving their Neighbours,*  
*although Sin on their part, as well as in our*  
*Selves, ( Especially when of a Deeper then*  
*Ordinary Dye ) be Justly Grievous.*

This is ( as poor sinfull Creatures may  
reach, through Grace ) *a loving our Ene-*  
*mies, || blessing them that curse us, and doing* *† Mat 5.*  
*good to them that hate us, &c. And though* *44. 45.*  
*Complacency cannot have place, but* *Ro 12.*  
*where solid Ground for it appeareth, and* *20. 21.*  
*a vile Person is justly || contemned by these* *Pro. 25.*  
*who* *† Pl 15 4*



*who fear the Lord* ; yet when the most atrocious Injuries do not hinder *a Benevolent* || *Love*, and propensity, to lay out our selves in all possible ways of Beneficence, with a Holy Ambition, as we can have Freedom, or Access, to gain the Lord's Enemies as well as our own ; we may have Peace in our Addresses at the Throne of Grace, for Pity and Pardon : although Strainings be found in our attempting the foremention'd Duties , when Restraints from the Lord, and not a secret wrathfulness, and selfish Alienation on our part, procureth them. 4<sup>ly</sup>. The whole devolveth into that, which the *Only Lawgiver* hath plainly declar'd, *to be the Summ of the second Table of the Law*, viz: *That we should love \*our Neighbours as our selves*. For  
 \*Mat. 22. 39. whatsoever may be alledg'd concerning  
 Rom 13. Wrongs, and Provocations, howsoever aggravated, the Relation of Neighbourhood continueth notwithstanding ; and therefore the Duties belonging to it, remain still binding, which are not Enervated, by what, in several Cases the Lord may Require or allow, in point of Legal Pursuit ; seeing his Commands agree well, without clashing in the least with one another, and to do justly, conspireth amicably with the † loving of Mercy, when  
 †Mic 6. 8. Gospel-

Gospel-meekness seasoneth and strength-  
 neth the Soul. Finally, as a due and well  
 Regulated Concern about our selves, *re-* \*Col 4, 2  
*quireth earnest* \* Prayer, and *an effectual* Eph 6,  
*use of all just and lawfull means, for our good* 18 1  
*every way* ( but wholly in a Believing || De- Thes 5:  
*pendence upon him, who alone giveth the In-* 17,  
*crease* ) So when the same Disposition, and || Pf 127,  
*Propensity of Soul, † remaineth, notwith-* 1, 2 &c.  
*standing the most atrocious Injuries, as it † Pf 35:*  
*pleaseth the Lord to give Freedom, and 13 Mat:*  
*Access ; the Case is clearly and satisfying-* 5 44 45  
*ly decided.*

Now I come, at length, to the last Pe-  
 tition, viz: *Lead us not into Tentation, but*  
*deliver us from evil.* In handling of which,  
 ( suitable to what is projected in this Essay )  
 I intend not to be diffuse. Great Divines  
 have treated this head to Excellent Pur-  
 pose; and the Intelligent Reader is refer-  
 ed to their Elaborat Work. I have also  
 set down my poor Remarks, about Mat-  
 ters of this kind, particularly and largely  
 upon another occasion ; and though they  
 Remain obscure, yet the Design, and Con-  
 ciseness of this Undertaking cannot allow  
 the Entering upon so long a Work, as to  
 Resume them. For Preliminaries towards  
 stating, and deciding the Cases which be-  
 long to this Petition: I shall confine my  
 self

self to a few, being unwilling to Repeat (or at least to insist upon) what hath been set in very clear Light, by Sound and Judicious Divines, who have written upon this perfect Pattern. Only these subsequent Grounds may be consid'ed shortly.

- 1st. Seeing the Word *Tempt* and *Tentation* are sometimes us'd very safely in Scripture, and in such a Sense as God ascribeth unto himself, without any *Reflexion* upon his spotless Purity. (Thus the Lord tempted that is, tryed \* *Abraham*; and we are to account it all Joy, when we fall into diverse \* *Tentations*, i. e. *are exercised with various Tryals*) We must beware of deprecating Rashly, and without due Caution, what the Lord hath ordered for every one of his Children, and declareth to || be necessary and usefull for them. This is the way, and the only way, wherein it pleaseth him to purge out the Dross, to purify Faith, and to make it grow. And though the Prospect of this fiery Tryal be terrible, we || may not, in our Prayers, thwart an unalterable and profitable Divine Constitution; soasmuch as the Believer is in heaviness, if need be, through manifold Tentations: That the Tryal of his Faith, being much more precious than of gold, which \* *perisheth*, though it be tryed in the fire, may be found unto praise and honour, and
- \* *Gen.* 22. 1.  
\* *J.* 1. 2  
\* *Mat.* 14. 22.  
\* *Rom.* 3: 4. 5.  
\* *1 Pet.* 4. 12.  
\* *1 Pet.* 1. 7.
- &c.  
glor

glory, at the appearing of Jesus Christ.  
 2ly, Temptations (as here understood)  
 being the proper \* work and grand Engine of \* Mar, 4  
 Hell, which the Lord's and our Enemies <sup>1, 2, 3, 4</sup>  
 manage, with the outmost of their Power, <sup>Luk, 4,</sup>  
 and Art (and consisteth in such a Tryal, <sup>1, 2, 3,</sup>  
 whereof the Soul, and Life is, a Vehe- <sup>&c. Gen</sup>  
 ment Solicitation, and hurrying into Evil, <sup>3, 1, 2, 3,</sup>  
 or Entangling the unwary Soul into the <sup>2 Cor.</sup>  
 Net by the most Intricat Subtilities of <sup>11, 1, 2,</sup>  
 Insinuation) is, on these accounts to be <sup>3, &c. 1</sup>  
 wholly and only ascribed to Devils, the <sup>Pet, 5, 8</sup>  
 World and our Lusts; and the very thoughts,  
 of Imputing any thing of this to the God of  
 Glory, ought to be Rejected with the ex-  
 tremest abhorrence of the Horrid Blasphe-  
 mie, *Let no man say, when he is Tempted, I † am*  
*Tempted of God; for God cannot be Tempted of E- † Jam, 1*  
*vil, neither Tempteth he any Man, but every Man* <sup>13, 14,</sup>  
*is Tempted, when he is drawn away of his own* <sup>15,</sup>  
*Lusts, and Enticed.* 2ly. Notwithstanding,  
 it is Righteous with the Lord, to leave us  
 to the Seduction, and fury of our Subtile  
 and cruel Enemies; who in this case one  
 way or another, will hurry us to the out-  
 most Length of their chain. For, besides that  
 the Sovereign Lord oweth || nothing to any || Mar:  
 of his Creatures, but what he hath freely <sup>20, 15,</sup>  
 promised, (and in this case the Debt, may  
 I so call it, is not properly to them, but to  
 his



\*2 Tim. his own Faithfulness, \* *who can not deny*  
 2, 13. *himself*) such a Treatment is a most  
 Rom. 3. Righteous Punishment, being ten Thou-  
 3. sand Thousand fold throughly Deserved on  
 our part, by many swarms of Transgressions,  
 too long to be Enumerated in this manner.  
 While the Lords Sweet Breathings from  
 the word are not duely Entertained; and  
 \*Eph. 4. *the Holy Spirit, by whom we are Sealed unto*  
 30, *the day* \* *of Redemption is sadly Grieved;*  
 63, 9, his Breathings, thorow the Channel of the  
 10. word, being either not † followed, or but  
 † Song. faintly, & many ways neglected, & diverted,  
 5, 3, 4. besides our turning inward, || *Leaning to*  
 5. &c, *the Arm of Flesh, and laying stress upon Grace,*  
 || Jer. 17 Received under a great variety of Subtile  
 5, Pl. 20 Disguises, which Divines who Treat these  
 6, &c. things have Discovered Accurately, and need  
 not to be here Declared. 4ly. Hence Re-  
 straints being taken off, and *the Lord giving*  
*way* \* *to our Enemies, in a Sovereign,*  
 \*Job 1, wise, Holy and Spotless manner, they ply  
 12 & 2, their work with the outmost of Cunning,  
 6, Rev. and Vigour, Stricking still at the Root. viz.  
 20, 7, 1. The Faith that God, is and is a † Reward-  
 Kingt, *er of them who diligently seek him*; but in a  
 22, 22, great varietie of methods, according to  
 † Heb. the difference of Persons, & *cases Respective-*  
 11, 6 ly || *Circumstanced*; Endeavouring always to  
 Jo. 5. 10 take all possible help and Concurrence  
 || 2 Cor. 2 from  
 11,



from the Darkness of our Minds, and such Lusts, as are accordingly best fitted to yeild them the most effectual assistance. For which ends also, they fail not readily to cull out the fittest seasons, and to Represent their Motions in the most alluring \* \* Gen 2; manner : prosecuting them likewise with 6. Josh, whole crouds of such Arguments as they expect may be strongest, and most prevalent, in a proportion to the different State and posture of things, and Persons with whom they have to do, & insisting unweariedly till more or less the end be gained; and if the projects in hand should fail, having still new in Readiness to set on Foot in their Room, which they also Indefatigably pursue. And if, upon the Detection of their more Subtile Engines, or from other Motives, they appear more openly, whole Showers of Fiery † Darts, Invenomed † Ephs, with Hell, and Smelling Rankly of it, are 16. Hurried in at once.

sly. Although the whole of this though Chargeable Entirely, || and only upon the Lords, and our Enemies ) Re- 14. 15. main under the Check, and Spotless Conduct, of Sovereign, wise, and Holy providence, which setteth bounds to the Raging Sea, and so \* Limiteth; yea and o- \* J. 2. 6, vercometh these depths of Hellish con- 14. 15.

vivance; that ( contrary to the Stated De-  
 signs of our Enemies ) all is made to issue  
 into the Lords Glorifying himself in afflic-  
 tion **†** Establishment of the Exercised Soul  
 Yet seeing this is to be Imputed allane-  
 ly and intirely to free Mercy; and the Effect  
 is at best but narrow, *as a Bird out of a*  
**† Psal.** *† Snare of the Fowler*, and seldom attains  
 124. 7. *but at the sad expence of much Sin and So-*  
 row But more esp ecially, if it be considere  
 that Enemies, assaulding from without  
 find a very strong **†** party within, in readi-  
**† Heb.** 3. *ness to assist them*, so that the Combustion  
 12. Gal. *is not only kindled in our Bosoms, but*  
 5. 17. *spreadeth us not a little by the smallest*  
*Sparkle; the Grounds are strong, which*  
*oblige us to Pray, Lead us not into Temptation,*  
*but deliver us from evil.*

supported with a specious Semblance of the like Grounds: all which evince the detection to be the first, and most Considerable part of Victory in this circumstanced and Involved case. Hence

*Quer. 1st.* How shall a Tentation be discerned, and whence may it be evinced to be such, when covered with a contrary and specious shew of what is Right and Acceptable to the Lord? For *Answer*, It will be Requisite to take, under a several consideration, two distinct kinds of Tentations, to which the particulars are mostly or wholly Reducible, viz. Such as oppose Revealed Truth, especially in Fundamentals; and these which hinder the performance of commanded duty, or carry to the contrary evils. As to the first, A Tentation, ( howsoever Artificially disguised ) may yet be discerned to be such, through Grace, in the Subsequent method.

*1st.* Presupposing, that the Lord hath manifested himself, so as he doth not manifest himself unto the World; or at least that some great and Fundamental Truths, which may be assumed as principles, are in some measure fixed upon the Heart, by an Efficacious Instruction from the Lord; \*Hos. 6. 2. and more especially, if he hath both wounded \* and healed, killed and made alive, 1 Sam. 2, 6. Deut. 32, 39.

having vouchsafed such Discoveries of the

\* Isa. King in his \* Beauty, upon the Poor self-  
32. 17. condemned Creature, as afforded him solide  
ground to Sing, and say, *Now know || I*  
|| Exod. *that the Lord is God, for wherein my in-*  
18. 11. *solent Enemies dealt proudly he was above*  
Gen. 33. *them, whereas I was Blind and now I see.*  
20.

Let then. 2ly. That which the Lord  
hath by his word, and Spirit already dis-

|| Ja 3 covered be in his strength held fast, || and  
33. Rev Gospel-Mysteries sincerely believed ; in so  
2. 25. far as it hath pleas'd the God of Truth to  
manifest somewhat of his Glory, and Ever-  
lasting Love in Christ: *He that cometh to*  
*the Lord, must believe that he is, and is a*  
*Rewarder of them that || diligently seek him.*

|| Heb 11, This premised, the following particu-  
6, lars shall, by way of Inference, Represent  
the Summ of what I have been made hi-  
therto to see, for Resolution of the doubt.  
1st. Truth is not opposite to Truth, GOD

|| 2 Tim is || Faithful, and cannot deny himself ; and  
2, 13. therefore (howsoever fair the Disguise  
Ro 3, 3. may be) it is beyond all doubt, that what-  
soever hath a secretly undermining Influe-  
nce upon what the Lord hath undoubtedly  
manifested; and cunningly pointeth at,  
and devolveth into an invalidating of his  
Testimony in the Word, must certainly  
be an Invention and Engine of Hell ; al-

though

though Satan should transform himself, || as || 2 Cor  
 if he were an Angel of Light. Thus the 11, 14.  
 Venom of Hell displayed it self, in the As-  
 faults on our first Parents, and us in them;  
 & the Devil us'd the like Artifice against the  
 Lord Jesus, || the Second Adam; who as || Gen 3,  
 our surety defeated both their daring force, 1, 2, 3, 2  
 and most intricat stratagems. As it is Cor 11,  
 only the Father of Lights who Layeth the 2, 3,  
 sure Foundation, and the Believer is found- Mat 4,  
 ed upon the \* Rock by the Revelation of 12, Luk  
 Christ in him; so every stone laid upon this 4. 1, 2,  
 Foundation by the Lord strengthneth both 3, &c,  
 the ground-work, and whole Superstructure \* Mat 7,  
 so far as it is carryed. And thus the 24. Gal  
 Believer, and Church of Christ, appear to 1, 16, 1  
 be what really they are, Gods† Husbandry, Cor 3,  
 and his Building; whereas the Enemy's 10, 11,  
 fairest pretences to Build, are but subtiler, 12,  
 and Insinuating devices to destroy the more † Cor 3,  
 effectually. 2ly. If fair, and plausible appear- 9,  
 ances render the case doubtfull, so that  
 their Lying, and Murthering designs can-  
 not, for a while, be traced, or at least, made  
 out with any competent measure of con-  
 vincing evidence (although upon a humble  
 a sedate view, somuch of a Noysome  
 Savour will be found, as may afford a-  
 bundance of Solid ground for keeping these  
 Enemies without doors till they be un-  
 dressed



dressed, and searched on all sides, and their  
 pretences in a very point weighed care-  
 fully in the Balance of the Sanctuary ) a  
 delay till further Enquiry is highly rea-  
 sonable : They who fear the Lord, hav-  
 ing found Grace in his sight to Believe,  
 neither do, nor darell make haste in the great  
 Fundamentals of Religion, and nearest  
 concerns of their own state and way. And  
 though they justly abhor the least thought  
 or Inclination, to reject the plain Testimony  
 of the God of truth; yet they cannot re-  
 ceive, or entertain it till known to be such,  
 being conveyed into the Heart by the word,  
 and Spirit of God. I say not this, from any  
 design to Extenuate, and far less to plead  
 for that Darknes, and Incapacity to re-  
 ceive the Lords Testimony, which we have  
 brought upon our selves by our Sin, and  
 Fall in our first Parents and render still  
 greater by following the same wayes. But  
 seeing no evidence in the World is com-  
 parable to that, of Revelation whereby  
 the written word is opened, and applyed  
 by the same Spirit who endited it; a humble  
 attendance upon the Lord, for that Seal-  
 ing Instruction, cannot justly be blamed:  
 and a careful Searching of the Scriptures,  
 whether or t not the things be so, is not  
 Incompatible with the deference we owe  
 unto

Jsa 28  
 16,

|| Isa 39  
 21,

|| Jo 6,  
 69, 1 Jo  
 1, 2, 2 Ti  
 11, 12  
 Ro 8, 35,  
 36, Job  
 19, 23  
 24, 25,  
 Ep 5, 13  
 t Act 7,  
 11, 1 Jo  
 4, 1,

to the Testimony of that God who  
not lye. But not to insist upon this,  
only Represent, with Reference to the  
point in hand, that it were a sure way,  
(through the sweet conduct of the Spirit )  
detecting the most involved Sophistry  
Hell, if the like caution were adhibited,  
to every part of the Superstructure,  
which the Gracious Person is taught, to  
be about the Ground Work : In it he pre-  
sisteth not, nor is byassed by his own  
opinions, ( under whatsoever colour ) his  
confidence is far from outrunning, but fall-  
eth much short of the evidence of Grounds  
which hath to support it, ( wherein I acknow-  
ledge he is not to be Justified in the Je-  
sulties of unbelief, ) he is tractable in the  
main, most willing and desirous to receive  
light, and will not pass any material dif-  
ficulty ; no, not so much as a shadow, or  
circumstance, without a solide and satis-  
fying Solution from the Word, for home  
by the Spirit of God upon the Heart.  
The Authority of the God of Truth, and  
not the Prepossessions or prejudices of his  
own mind, sway him here. No Human  
Authority or Interests of a party, casteth  
the Ballance, in these matters, to pass  
other undue motives of the like Nature.  
Now if the same caution were interwo-

ven with all our other concerns, the snares into which we are otherways taken, would be discovered and broken, and our Souls Escape. 3dly. When the Words of the Spirit of God in Scripture are used, to Cloath and inforce the Tentation; I acknowledge that the deceit in this case is the more Subtile, and the Poyson not easily discerned; especially seeing our watchful Enemies adorn and cover the Snare, to a prodigious Resemblance of what is Spiritual and Holy, and suit their Temptations into such an exactness of Conformity to the Circumstances of Persons and things, that, *were it possible, the || Elders themselves would be deceived.* And therefore, a Holy Fear and cautious Observation, is both highly necessary, and inseparably attendeth the Lords Teaching according to its measure: Nevertheless the Hook under the fairest and most alluring baits, may, and will, through the Lords Teaching, be clearly and Satisfyingly discerned by the || way-taring Men, though otherwise a fool; when the Pessiges which our Enemy's use for Managing their design, are viewed nearly, and more thoroughly considered. Devils know that the voice of Scripture is sweet to the Child of God, and hence, do find it their Interest

|| Mat  
24, 24,

|| 25  
8, Psal,  
19, 7  
& 119  
67, 98  
etc,

to speak in that Dialect: but the Fallacy appeareth, when the Words (which they curtail and pervert) are seriously considered in their scope and native Sence, and the matter, as set down by the Spirit of God, is composedly viewed in that Plenitude of Representation, which the Lord hath Vouchsafed, and the Mincings, Additions, or Alterations and Disguises of Hell taken off. The Lords Spirit who endired the Holy Scriptures, useth them still in the plain meaning He himielf hath Expressed; which, tho before unknown, yet when Discovered by him, is found so † plain and Genuine, as as also clearly expressed in the words, understood in their Connexion, and withall Conspiring so sweetly with the Analogie of Faith and Scope of the whole, and enableth the Poor Believer (when called to it) to Confound and Stop the Mouths of the best accomplished, and mast daring *gainfayers*. Whereas the greatest Achievements of Hellish Art, consist in taking off such pieces, as they would have Adjusted to their Lying and Murtherous Projects, disguising, and pressing them in a Suitableness to their Designs; which being Impartially Compared with the Rest, the Scope and Sence of the Respective places, and Har-

See Mar.

1, 2, 3:

&c. Luk.

4, 1, 2, 3.

&c Gen.

3, 1, 2, 3.

2 Cor. II

2, 3.

† Luk:

24 25.

26. 27.

&c.

|| Luk.

21, 15.

Act. 10.

18, Ps.

119, 29

mony of Scriptural Doctrines, will appear with a Heavenly Lustre, and the Wicked perversions; with the Noisome Stains of Hell Evanish. *If Satan will needs Transform himself into an Angel of \* Light, and offer new Discoveries.* Let this Counterfite War be compared, with what the Lord hath undoubtedly manifested, and the Deceit will be seen, the whole being still † brought to the only Touchstone of the Written word. *What the Lord Teacheth being as Gold, Silver, and precious Stone, will abide the Fire, while the Wood, Hay, and Stubble shall be Burnt || up.* Every Stone laid upon the Fabrick, by the great Master-Builder, raiseth the work in such a way, as Strengthneth, and bindeth all from the Foundation and upward, as said is: Whereas the pretended Buildings of Enemies is Levelled, at the Undermining, and Razing off all.

For what Concerneth the other Branch, which Relateth to Sin, and Duty, as mentioned in the Entry, the same Grounds and Methods being duly proportioned, hold Likewise with Reference to it. and the Accommodation will be easy to any Discerning, and Exercised Person. Somewhat also belonging to this head, was observed in Answer to a preceeding Question. I only add that  
the



the Deceits, and Malignity of Tentation, in the case now under View, are displayed in the Subsequent particulars. 1<sup>st</sup>. In a Violent and Forcible Hurrying onward, without any Tollerable thoroughness of Search into the only Rule, and a Conscientious use of every Instituted mean (in Dependance upon the Lord for Light) as it pleaseth him to give access to the same. When the Tentation prevails, our Foolish haste alloweth no Leasure, and our Inclination is as little to this; whereas the Lords call to undertake commanded Duty, hath both Evidence \* of Scriptural Light to support it, and Rendereth the Person Concerned, Deeply Solicitous both to understand his Grounds, and to have his Objections Answered to the full: And in this case, the Believer is so far from Precipitant Temerity in Rushing forward, that even the greatest of Men have rather swayed to the contrary † Extream of Timidity, and Backwardness, though afterwards Imboldened as Lyons, when once well Buckled. 2<sup>ly</sup>. They who Act in Faith upon the Lords call, and having his promise to Enliven them, are most willing, and Desirous to be † Searched, and Tryed by the Lord, and do truly Reckon it their Mercy, may they Enjoy the privilege, of having their Grounds and Conduct

\* If: 59,  
21, 2Pet  
1, 19,

\* Ex. 3,  
11, 12,  
13, &c.  
& 4. 10.  
11, 12,  
13, Jer.  
1. 6, 7,  
† Pl. 26.  
1, 2, &  
129, 23  
24,

Conduct considered, and Examined with all possible Exactness, by such whom the Lord hath fitted to Understand, and Discern in matters of that kind, and whom they readily presume to be of a greater Reach, in

- || Phil, 2.  
 3. 4.  
 || Mat, 23. 8 &  
 2 Cor 1, 24,  
 \* Ro. 3.  
 4.  
 † 1 Cor, 3. 14,  
*Lowliness of Mind, esteeming each other better than themselves. And though they Justly Detest the calling any Man || Rabbi, as having Dominion over their Faith, and may not Sacrifice their Light to the greatest Created Authority (Let God be true, and every Man a \* Lyar) neither may prostitute their Motives, as Pearls before Swine, by Exposing them to the Contempt of these who know not the † things of God, and account them but Folly.*

Yea, although a contentious disquisition, where pride, and the Passions resulting from thence bear sway, and the contest is mainly for the Victory, by all possible means, right or wrong; although I say such contentious Scuffles be uneasy to the meekned Soul, especially when the nature is more soft, and timide, unfit to grapple with the Insolencies of humour and passion, or wanting readiness to detect the Sophistry, which others of a Penetrating wit see thorow more quickly: Yet the Light, which the Father of Lights bestoweth, is not incommunicable, and they who follow the Lords call

are

are most willing to give their reasons with  
 || meekness, and fear, quietly submitting || <sup>1 Pet 3,</sup>  
 them to a conscientious, humble, sober, and <sup>15,</sup>  
 Scriptural Scrutiny and tryall of this kind,  
 the more clos narrow, and extensive, reach-  
 ing even the minutest circumstances, or  
 howsoever exercising, yet on this very  
 account the sweeter, and more acceptable:  
 But all is contrary where the powers of  
 Darknes prevail, even when the Delusions  
 are covered, with the most Specious, and  
 Spiritual like vails. 3ly. As they whom  
 the Lord guideth, are, in so far, chearfully  
 willing, and desirous to account for  
 their grounds, as aforesaid, and reckon  
 themselves \* obliged by the Lord to so much,  
 both for satisfying the sober minded, and \* <sup>1 Pet 3,</sup>  
 convincing the gainsayer, as it pleaseth the <sup>15,</sup>  
 Lord to clear their way ( the word of the  
 God of Truth, and not the Impressions, and  
 Byass || of their own Minds, being the only  
 Rule and Standard with them ) so they dare || <sup>J(8, 20</sup>  
 not overlook any Real, and far less Materi- <sup>21, 2 Pe</sup>  
 al Objections, which occur in their way, <sup>1, 19,</sup>  
 but sincerely carry || in ( through his Grace ) || <sup>Job 3 2,</sup>  
 the whole Conduct before the Lord ; and are <sup>34.</sup>  
 truly at a Stand, till further Communicati-  
 ons of Light, both confirm what he hath  
 taught, and called to, and satisfyingly re-  
 move the difficulty ; which I observe to be  
 attended

attended with Earnest and modest Desires, and Endeavours, to satisfy those who may be Strained, *that so the Lord's work may be carried on* ( so far as is possible ) in a peaceable, \* edifying, and inoffensive way :

\* Rom,  
22, 18,  
Heb: 12,  
114.

Whereas Delusion is violent, and breaketh the Yoke. 4ly. They who in a way of humble and Conscientious Obedience follow the Lord's Call, will be found accordingly ballasted, and seasoned with a *holy, cautious*

† Pro 28  
14, Ro:  
11, 28,

*and observant fear, lest they sin in the Management* †: *Seeing in many things we offend*

† Jfe 3 2,

*all. They know that the Lord's work is to be perform'd, and advanc'd only in his own way, and abhor the very thoughts*

† Jfe 13

*of speaking or acting † wickedly for God :*

7,

*And being deeply sensible of the Absolute need they stand in, † of the Lords Conduct for every*

† Jer 10,  
23, 2 Co

*Step; and justly suspicious of the deceits,*

3, 5, Pl,  
37, 23,

*and desperat wickedness of their Hearts; they are proportionally tractable on these*

24,

*heads, and sincerely desirous to receive conviction of their Mismanagements, as well as humbly, and meekly to account for what the Lord hath taught them : Whereas the sway, even of the most specious delusions ( in so far as they prevail ) is so great, as procureth the making no difficultie of wrong, indirect, and inaccountable methods, for prosecuting the ends of the same; and*

even

even the best ( when tainted in some measure this way ) are very uneasy, and unwilling to have their methods narrowly examined. 3ly. The Lords call is Accompanied and Crowned with \* Furniture for his Work; \* 1 Cor. and if it please him to thrust out any more 9. 7. meanly Circumstanced, to somewhat † high † Amos and unusual, he accomplisheth and pro. 7. 14. 15 videth them accordingly; and thus graciously Removeth the otherwise insurmountable difficulty of the things, with which they meddle, their being 100 || high for || Ps. 33. 1 them. And though their readinels ( be. per 100. ing a Fruit of the Spirit ) and coming from above ) be not always equal; yet when called to account, and Answer, the Lord leaveth not himself without a Witness, but furnisheth the Humble Soul in a way of single Dependance, with a Mouth and \* Wisdom which his Adversaries are \* Mat. not able to overcome. But when Persons 10. 19. intermeddle with things, indeed too high Mark. 13. 11. for them, which they are neither fit to Luk 12. manage, nor furnished, or countenanced by 11. & the Lord to account for, it is ( to speak 21. 15. much within bounds ) a shrewd presumption that they were never called by the Lord to such Enterprizes.

It cannot readily escape the Observation, and is not a little Trying unto such as

L 1

are



are Exercised to Godlyness, that Tentations whatsoever, are attended and greatly Strengthened by a kind of Spiritual Fascination, which in several cases, amounteth to a very high and astonishing degree of

||Ga<sup>1</sup> 3 a sort of || bewitching influence, hurrying  
 †<sup>1.</sup>Thes. into gross and palpable † Absurdities,  
 2. 11. which amaze these who are not taken in  
 12. 16 the Snare: And though a peculiar, tend-  
 44. 20. er, and Fatherly care be extended towards  
 the Lords Children, both for preservation  
 and Recovery ( seeing his Sheep are made  
 to hear his voice, do know and follow him,  
 so that none shall pluck them out of his  
 hand ) yet Hellish projects, of this nature  
 have been, and may be greatly hurtful,  
 even to them, which prove utterly ruin-  
 ing to others. Moreover, if it be consid-  
 ered that *Delusion* is that grand Engine,  
 about which the whole power and Policy  
 of Infernal Spirits have been laid out  
 from the beginning, to adjust, Subtilize  
 and accomodate, and with so much exquisi-  
 teness of Art, as giveth just ground for  
 much holy and cautious † Fear; which  
 † Prov 28, 14 is further Riveted according to the Be-  
 \* 2 Pet. liever's growth in Grace, and in the know-  
 2. 18 ledge \* of our Lord and Saviour Jesus Christ,  
 || Mar, seeing were it possible the very Elect would  
 24. 24, fall, as a pray to this power of Seduci-  
 on.

on. I shall adventure upon some Queries on this head, that I may communicate my poor mite, might it be blessed as a mean to stir up these who see a great deal further to greater and more significant Discoverys: And, wholly to Wave these Criticisms upon the Words, used by the Spirit of God in Scripture, to denote this Energy of Deceiving, which are excellently treated by Learned and Orthodox Criticks. I proceed to the Questions.

*Quer. 2d.* What is the Nature, and wherein lyeth the Strength of this Spiritual Fascination or Bewitching? As to its Nature, I understand it to consist much in a peice of Hellish \* Cunning, whereby \* Cor, 11, 2, 3, Revealed Light and Truth are darkned, Gen: 3, and the Devices of Hell in Opposition to 1, 2, 3 4, the Truths and way of the Lord, are so &c. Disguised, and pressed with such an Air of Probability, and certainly ( may so much be reached ) that even the most Discerning Christian, being Surrounded, and oppressed with Noisome Steams of the Pit, || Pl, 77, for some while, can || scarcely see any 7, 8, 9, thing else, but what is Suggested by Ten- II, 49, tation, until the Lord clear the Eye, and Ezek, 14, pluck him out of the Net. We know what 37, 11, deceits of Juglary, are many times used, Pl, 73, to impose upon the understanding by de- 2, 3, 4, ceiving 1 Sam, 27, 1,

ceiving the Senses, and making meer trifles, to amaze, whether with a heavy or pleasant appearance, all through a kind of penetrating of deceit, which, when afterwards Discovered, filleth us with Admiration at our Supidity, to have been deceived in matters otherwise plain and easy. Thus it is even with the most perplexing intricacies of *Tentation*, which appear almost absolutely inextricable, while the subtle or forcible influence of Hell, working upon the Darkness, and Lusts of our minds, misrepresents every thing, which, nevertheless being set in a true Light, scarce the Similitude of a Difficulty remaineth, and what appeared as a Mountain, is found to be but

|| ps. 73. a || mote, while the arguments which seemed strong, and unanswerable a little before can now hardly, if at all, be remembered, and, so soon; as weighed in the ballance of the Sanctuary, are found but silly and despicable Sophisms; the whole Strength consisting in the secret insinuations of the powers of *Darkness*, upon the darkness of our Minds, whereby we are amused with the false colours, which lying spirits put upon things of the greatest weight, indeed though evidently enough held forth in their true nature, by Revealed Light.

Notwithstanding it is too evident, from

sad Experience, and manifest from the Word, that Stratagems of this Nature \*2 Cor, work lamentable Ruines.\* It is in this way 4.4 Ep, that the kingdom of Satan is administred, 2. 2. and its Interests advanc'd: *The whole Race † 2 Pet, of Mankind falleth in with, or is hurried to- 1. 5. wards Ruine by this one Engine; and though † M2:24 the Children of God be kept by his power, 24. Jo, through Faith † unto Salvation, yet Attacks 10. 28. of this sort, ev'n upon them, are not with- 8cc. out deplorable Success; ( which, notwith- \*2 Cor, standing, far contrary to the designs of our 12. 7. 8. Enemies, the Lord turneth to a good account) 9. none but the Second Adam could say, when † Jo 14, the Prince of this † world cometh, he shall 30. find nothing in me.*

*Quer. 3d.* Whence may it be, that these deceitful, and murdering Projects, have so much Success? Or, what is it in Fals Man, that rendereth him so exceedingly obnoxious to be impos'd upon, after this manner? For Answer, It is necessary we consider the first Experiments, which were made upon us in our first Parents, whileas yet untainted, and shining with the lustre of Primitive Beauty. I need need not be diffuse upon this, the Subject having been often Treated by Renoun'd Divines; only so much as suiteth my design, may be adverted to shortly, in the subsequent Particulars.

1<sup>st</sup>. The subtle Enemy covered him-  
 †Gen 3. self with so much of *Exquisite Artifice*, that  
 1, 2, 3, 4 the surprizing Strangeness of the Appear-  
 5, &c. ance, was mang'd with so † great a depth  
 2Cor 1. of *cunning*, as Excited in Eve the pleasant  
 2, 3, Expectation of *somewhat excellent*, suiting  
 the State and Lustre of *Primitive Integrity*.  
 Thus were they, and we in them, carried  
 off from that dependence upon the Lord,  
 and attending to his Will, expressly Re-  
 veal'd, which that State, and Covenant,  
 requir'd in a suitableness to their Nature.  
 2<sup>ly</sup>. Being off our ground, and having once  
 submitted the plain Will of the GOD of  
 Truth, to the partial Disquisition, and  
 malicious Attacks of *lying spirits*; we were  
 soon overmatch'd, while justly depriv'd of  
 the Influences of Heaven, and so disabled  
 from discerning the *snare* into which we rush-  
 ed, under an *astounding power* of delusion.  
 3<sup>ly</sup>. The Divine Conduct being lost, and  
 the Eye darkn'd, our Enemy was at the  
 greatest Advantages, for putting that  
 grand deceit into a most alluring Dress,  
 while the *Forbidden Fruit* was Represented,  
 as enriched with the outmost of what was just-  
 ly desirable to Man, whether with reference  
 to the Soul or Body, pleasant to the Senses,  
 and a Tree to be desired, for raising to so high  
 a pitch of Wisdom, as would make them  
 like Gods, knowing Good and Evil.



4ly. When once upon the precipice, the descent was easy, and we were quickly Swallowed up into that Depth of Sin and Misery, of which *the Searcher of hearts only knoweth the † bottom*; and all through our Compliance with the foremention'd Temptations, as said is. But not to deduce this further, it is manifest (seing pure Nature, as yet untainted with sin, became notwithstanding a prey to the beforementioned Fascination) that the Advantages towards the Success of such a bewitching Artifice, are, after, and by our Fall, incomparably greater, of these. For further Answer to the Question, I Represent the following.

1st. An outter Estrangement from, and propensity to reject the Testimony of the God of Truth. The Poyson wrought early, and throughly this way, while the Authority of the Lord, interposed directly, and his Testimony explicitly given, were rejected, and lying Spirits, in opposition to the same, sound Entire Credit. *I acknowledge that the Reign of these Enemies is broken, after that the Prince of the Kings of the Earth had made a conquest of the Elect Person, by a Converting Change.* Nevertheless much of the former Byals Remaineth and affordeth no small assistance to the Seducing Engines of our Adversaries, *while an evil heart*

of

† Jer,  
17, 9,  
10.

Act, 26  
18 Col,  
1, 13,  
Ro, 6,  
14,

of unbelief sadly prompteth to a departing †  
 †Heb, 3 from the Living God. 2ly. There's likewise  
 12, in us a Root bearing Gall and Wormwood  
 which Strangely carryeth us, either to en-  
 tertain Favourable Thoughts of the Ruining  
 projects which our Enemies set on Foot,  
 (especially when Guilded over with a Spirit-  
 ual or useful appearance). or at least not  
 to Suspect, and therefore more easily to be  
 imposed upon by them. Hence, 3ly. Our  
 Natures being, as the Righteous procure-  
 ment of our Sin and fall, prone to Engage  
 into a maze of curious, and Selfish Reason-  
 ings, without that Holy Fear, which the  
 Deceits and Desperate Wickedness of our  
 Heart Require; and this Byass of Turning  
 inward, Remaining in the Hearts, even  
 of these who fear the Lord, although its  
 Reigning sway be broken, we are insensib-  
 ly carryed off from that posture || of Be-  
 lieving Dependence, wherein the Breath-  
 ings of the Spirit of Christ, according to  
 the Tenor of the Gospel Covenant are ordi-  
 narily to be Expected: And being in so far  
 quite off from the Channel of Divine In-  
 fluences, and Insuared to an encountering  
 of Subtile, and unclean Spirits, in their own  
 way, and with weapons, which under a  
 Deceitful contrary shew, do really Strength-  
 en them and betray us, we are soon, and  
 easily

Jo, 15,

5, 2 Cor

3, 5, Gal

2, 20

15, 27,

23 Pro

3, 5, 6,

easily overmatched, and ly so obnoxious to the aforementioned bewitching Sophistry, that ( were it not the Interposition of Sovereign Power, and Mercy ) we would quickly be Rendered Prodigies for Delusion.

Forasmuch as the Art and Power of Unclean Spirits, do mainly consist, and are stretched to the outmost, in Managing this grand Engine of Delusion, whereof the Ruines are dreadful; and even the Lord's Children escape not the prejudice, ( though all be overruled and ordered for Good, as to them ) it concerneth us nearly to know, what Prospect we may, and ought to have of the *Seed of the Woman, bruising the head of the Serpent*, in this Regard. Hence,

*Quer.* 4. What Grounds hath the Lord laid down in his word, which, being mixed with Faith; will both deliver from perplexing Fears, of the prevalency of these Projects, and secure the Believer, as to a progressive Victory, till the Conquest be finished? *Answer.* It is manifest from the Scriptures, that *Evil Spirits tryed the outmost of their reach, in this kind, upon our Lord Jesus, the second Adam.* I need not particularize the Method, nor various tentations, then Enforc'd; it sufficeth, to-

M m

wards

\*Mat. 4,  
& Luk  
4,

wards my design, to Represent, that the  
outmost Artifice of Fascination was pointed  
against \* our Glorious Lord, both by the  
greatest Subtilties of Insinuation, adhibired  
against the Mind, and the most alluring  
deceits, for imposing upon it, by the Ex-  
ternal Senses; while the Kingdoms of the  
World, in the fairest disguise, were Re-  
presented to him in a Moment of time.  
2ly. Seing after the Prince, and Powers of  
Darkness, had done their worst; *they were*  
*entirely defeated* \* by the Captain of our Sal-

\*C. 12  
15 Eph  
2. 6 P  
68 18,

vation, Faith hath very sure footing:  
and the Encouragements are so great, and  
manifest, that they need not be particular-  
ly declared. We have in all this, to do  
with a Vanquish'd Enemy. And seing the

|| Ec 27  
2 3  
& c. 1 Jo  
3. 8,

*Lord is the Light, and Salvation of his*  
*People, and that he was, and is manifested*  
*to destroy the works || of the Devil;* the  
Grounds are strong and manifold, upon  
which we are to believe, and firmly to ex-  
pect, that the GOD of Peace will assuredly

\* Rom,  
16, 20,

carry on his own work, in detecting and  
defeating this hellish Sophistry, until \* Sa-  
tan be entirely bruised under the feet of the  
poorest Weakling of his Children: Especially  
seing he owneth it to be a special part of his  
Mediatory Work, to lead the blind in ways  
which † they know not, and to preserve  
and

and carry on the wayfaring man, though a fool, in the ways of Truth and Holiness.

Nevertheless, being Darkness, and Mistakes about the Lord's way, in unriddling these Mysteries of Iniquity, are considerably hurtful, even to those who fear the Lord, which procure that the poison worketh, and the Soul is still more entangled, while out of the only way for Extrication, and in the use of wrong Methods, which encrease the Entanglement.

*Quer. 5th.* In what ways doth it please the Lord to discover, and deliver the Exercised Soul from the beforementioned Fascinations? *Answer.* Forasmuch as Religion, both in Doctrine and Practice, is Myste-  
 rious, above the Reach, and contrary to our Reason, in so far as now wholly corrupted, and in these Matters out of Reason; the Carnal Mind being Enmity \* <sup>Ro 8 7.</sup> against God (seeing the natural man receiveth not the things || of the Spirit of God, they are foolishness to him; and the Spirit of God <sup>1 Cor, 2, 14,</sup> designeth them unreasonable or absurd men who are destitute † of Faith): It is evident, <sup>2 Thes 3. 2,</sup> that our Reason will never disentangle from, but, through it's corrupt Byas, still engage us deeper into these Thickets, especially if it be further considered, that even the Remains of darknets, and Enmity, where



the Reign is broken, are a Party to strong for all the Graces, wherewith the Children of the Lord are Beautified, and Enriched, till the Spirit of God interpose in a way of Sovereign power, and Mercy: and that even the most discerning, and most Establish- ed are greatly overmatched at these wea- pons by unclean, and Subtile Spirits; not that any thing Solide, and truly Reason- able, can be objected against the Truths, and way of God. But because of a strong party of Lusts within, prone, and ready to entertain and embrace whatsoever is Sug- gested Suitable to them; besides that turn- ing inward, and attempting to set, whether reason or even Grace on work, without a needy Dependence upon him, || *who alone worketh to will and to do,* of his good pleasure, is but trusting to an Arm of flesh, and being contrary to the Scope, and nature of the Gospel-Covenant, yea, in so far, a practicall denying of the same: it cannot be expected that the Exercised Soul, shall prosper in such ways, and it is no small Mercy to be crossed in them. 2ly. Our Lord having entirely vanquished his, and our Enemies, whose peculiar glory it was, and is, to Bruise the Serpent's Head: and it being the proper work of the Spirit of Christ, to \* *discover, and defeat the Devices*

|| Jf 15, 5.

2Co3, 5.

Gal 2.

20, Jsa

10, 22,

\* 2 Cor,

2. 11,

of

of Satan, so as to render the Poorest weak-  
 ling, who belongeth unto him, through a  
 course of conflicts, and Victories, more than  
 †Conquerours, at the long run. It speak-  
 eth of it self, that the way of Believing is  
 the only path, that leadeth thorow the ||  
 Thickest Mists, which possibly can be raised ||  
 by the utmost streatches of the power and  
 Policie of lying Spirits. And to evince and  
 open this further, it may be considered, that  
 the Lord hath manifested somewhat of him-  
 self, and settled upon the Heart of every  
 Exercised Person, some clear Principles  
 of Revealed truth, previously to whatsoever  
 Insinuating, and Enchanting Designs are  
 Hatched, and set on Foot by their Enemies :  
 And it is the Brangling of their Faith, in  
 what the Lord hath more especially cleared  
 up, and sealed unto them; and particularly  
 as to the great Fundamentall. *Viz. That*  
*GOD is, & Rewardeth them who diligently seek*  
*him*, that is designed by the whole fore-  
 mentioned Deluding Artifice. But the  
 Lords way is plain, *Viz. \** To rest in  
 him, and shelter our selves in his name  
 as a strong Tower without Anxious so-  
 licitude, and these little Clouds will quick-  
 ly vanish. It is Enough, the Lord Liveth,  
 and the Victory which all the Elect enjoy  
 in their Glorious head, shall in his time,  
 and way be made surthcoming to them.

†Rom 8  
37

||Marks.  
36, 14.  
18, 10,  
11, 12,  
& 27, 13.

\*Ps 37,  
7, Ps 127,  
10 Ps 27,  
2, 3, 4.  
&c,

*A Casuistical Essay upon*

The thread of this Essay would now require, that I should condescend upon some particular Instances, and ways of Seduction by the forementioned Fascinating Engines; but having Endeavoured to Treat these purposes to considerable Length, in another Manuscript, I Encline not to Transcribe any thing from it; but shall Reserve all entire to what providence may afterwards Dispose Concerning it. Nevertheless, seeing the Grand Examples in these Noted attempts upon the first and second *Adam*, (being the Master-pieces of Hell,) do Represent the very chief particulars of the cunning of evil Spirits; in this Regard, I shall issue the undertaking into some further Queries, Relative to the same, which I Design, if the Lord will, to expedite briefly, seeing I am not to descend to particulars. And forasmuch as the first Assaults of Satan were pointed against Revelation, and procured first doubtfulness, and afterwards an expresse Rejection, of what the God of Truth had revealed expressly concerning the Forbidden Fruit, with a greedy Reception, of what the Father of Lyes Suggested in opposition to the same.

*Quer. 6th* What is the Artifice of Hell, whereby lying Spirits Strengthen our Ignorance of, and prejudice against the Revela-

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tion, together with the Strong Propensity to Reject Revealed Light, into which we have precipitated our selves, by our Sin and fall? *Answer*, The following particulars, all contained in the Assaults upon the first and second *Adam* ( for I intend to keep close to these instances ) may be considered for Resolution of this doubt. 1<sup>st</sup>. Subtile and deceitful Endeavours, to carry off, by degrees, from the Assent ( whatsoever it be ) which they find given to the Truths Revealed, and casting in of doubts, and suspicions, about the Credibility of these things, considered in themselves, and abstractedly from the Authority Revealing: Yea, *hath God said, ye \* shall \* Gen. not eat, &c.* Is such a Restraint probable! 3. 1, Would the Lord withhold a thing so mean from Creatures, so much beautified by him! can this be! Is there any great probability here? or shall we impute so much of narrowness to an Infinitely Bountiful God? Thus the poison was convey'd insensibly. And the like attempts were made upon our Blessed Lord ( though wholly in vain ). Is it to be thought, *that the Son of God should || be destitute of Bread; or if so, why doth he not command the very stones to become bread, and feed him!* Is such a desolate posture of matters consistent with so high a Testimony

Mar. 3  
ult. &c  
4. 1, 2, 3  
&c Luk,  
4. 1, 2, 3  
&c.

Testimony, viz: *This is my beloved Son* Nay sure there might be some later mistake! and now, that Man is saln, such Sollicitations are greatly proportioned to corrupt Nature, and therefore wonderfully taking with it.

Hence, such a deal of dust is raised from Hell; and our proud hearts, against what the Lord hath expressly revealed, concerning the Sovereign Disposement of the Eternal Estate of his Creatures, and of whatsoever ever belongeth to them. And in particular although the Reformed Churches, scarcely teach any thing about the Decree of *Reprobation*\*, but what the Scriptures plainly declare

\*Ro. 9.

p. tot.

Jer. 18.

1. 2. 3.

&c.

in so many words; yet what a Stir is raised about it, which in Reality, amounteth to

*the giving of the Lye unto the God of Truth*

But our cunning Enemies carry us off from the Mind of the Spirit of God, held forth plainly in the Word, to a Maze of doubtful Disputations, about the things considered abstractedly, that so we may be induced to *a giving him the lye*, and the advantage they have towards this, by our Fall, are very great as aforesaid.

2<sup>ly</sup>. The foresaid Grand instances display another piece of Cunning towards the improvement of the same Design. viz. A Subtile Covering their Hellish Artifice, for under-



undermining, and wholly Invalidating the Credit of Revelation, with a kind of Charming Air of Spirituality, as greatly tending to Advance Persons, or Societies, to a very high pinnacle of Dignity in this kind. The Lord knoweth, *ye shall be as Gods, &c.* In this manner have Enthusiasts, in several ages, set off their Infernal Poyson, with the lofty Names and Specious appearance of Sublime and Mytical *† Wisdom*; although the Soul *† Col 2,* and Sence of their most Spiritual-like projects, hath ever been, and continueth still to be a Real opening of the two Leaved Gates to black and Execrable Atheism, by attacking & Vilifying the Authority, Purity, Perfection, & other Excellencies of the written word, the only Rule of Faith and Life; For *† Ps 19.* *Howsoever the Heavens declare the Glory of God* *1. 3. 6.* *and the invisible things concerning him. viz.* *12. 7 8.* His Eternal Power and Godhead, be made known by the things that are made: Neither *9. Ro. 1.* are there, or have been Rational Creatures without some Impressions. *20.* *|| and dread of the only Law-giver:* yet seeing the knowledge of the true God, and Faith that he *† Ps 14.* *is,* are only Derived from, and founded *14. 3. 12.* upon the Scriptures of Truth, and that the *\* Heb,* Lord hath put this Honour upon his word; *11. 6.* it is Manifest, that whatsoever be pretended, Sentiments Injurious to the Holy O-

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racles

racles Lead down Right to Atheisme

And the Delusion is of the same kind, (though the Degree, and other Circumstances may considerably differ,) when the Rules and Boundaries for Regulating Church-Communion, are Transgressed, through the Darknes, and ill Tempered Zeal of People, otherwise Sincere, and led aside through their Simplicity, or the prevalence of Temptation, upon an Irritated Mind. The Subtlety of the Snare lyeth in the Specious appearance of great, and unusual \* Strictness and Spirituality, a flaming Zeal for Duty, and against Sin, in matters of great weight, and such, which are, or are thought to be of nearest concern to the Church: But when the only Rule of the word is not understood, and the whole, or a great part, whether as to matter or management, runneth out in another Channel, in so far, is the unwary Soul taken in the Snare. 3ly. Our Enemies Manage the same project with Admirable Dexterity, by Assaulting us on the † weaker side, where they have the fairest prospect of Darknes and prejudice to assist them. For, besides that Heart-Atheism, and propensity to Believe lying Spirits (which is our very Nature in this fallen Estate, whereby we have plunged our selves into an Abyss of Hellish

\* Jam.  
20. & 23.  
13.

† II, 8,  
20 21

† Mat.  
16. 22.  
Luk 24.  
25.

Hellish

Hellish Filth ) a great deal of Ignorance is found even in the best; and though the Strength of prejudice be abated, by the Lord's breaking the power of Darknes; yet every part of Revealed Truth, ( even in things of great weight ) is not equally || understood, nor will be found of alike easie Digestion, to Persons truly Exercised. || I Cor: 13, 9, 10  
 And Moreover, there are divers things in Scripture, through our Corruption, hard to be \* understood, and tho evident, when seen \* I Per, 3, 16, in a true Light, yet not a little Darkned by the perverting influence of Hell, which also hath much of a Byass in our Minds to carry us that way through the mistakes, and prepossessions of the same, and while caught into, and Arrested within these Thickets, so much of Hellish mist besetteth the Soul, as hindereth the sweet view of, and Delicious feeding upon Revealed Truth, Manifesting the true God. 4<sup>thly</sup>. Although the Lord's Executing his Deerees in the course of his providence, be exactly agreeable to what he hath re-† Ps. 25, vealed concerning the same, in his blessed 10. Luk. Word; yet this being managed in a way 24. 24, of High and Mysterious \* Wisdom, fulfill- 25, 26, ing assuredly what he hath spoken: Yet 27. \* Ro. 11 in a Disposment which appeareth quite 33. Ps. 1. Subversive to the same, the conduct prov- 36 6.

eth (through their Corruption ) not only  
 Stumbling to the wicked, ( who thereu-  
 pon || *call the proud happy*, and imagine that  
 they who tempt God are delivered; and  
 thus harden themselves in their Atheisti-  
 cal darkness, and prejudice against the  
 Truths and way of God ) but likewise  
 not a little trying to Believers, and even  
 the most established † amongst them.  
 Hence, Subtile Spirits having such a large  
 Field, and so many Bosom Enemy ready  
 to entertain their Topicks on this head,  
 as admirably suited to our corrupted Rea-  
 son. It is manifest, how this conduceth  
 to their accursed ends, of hurrying to a  
 Rejection of revealed Light, tho yet the  
 Lord in his Rich mercy turneth all to  
 good account. *5tly.* The same design is also  
 managed by violent and repeated \*Contra-  
 dictions, to what the Lord hath revealed in  
 his Word; especially as to the great Founda-  
 mentals of Religion, wherein, as our sub-  
 tile Enemy sail nor, to take all possible  
 Advantages from the Darkness of our  
 minds, where they find it greatest or most  
 Accessible ( having even in the best, a  
 party within, which savoureth their de-  
 signs ) so these || *Fiery darts* are thrown in,  
 and pointed with so much keenness, and

|| Mal. 3.

14. 15.

Pl. 10.

11. &amp;

94. 7.

† Ps. 37

per tot.

and 73.

per tot.

Jer 12.

1, 2, &amp;c

\* A. 8.

18. 6.

|| Eph 6

16.

in such abundance, as likewise attended with such a confounding Air, by the noisome Steams of Hell, that did not the Lord Seasonably and Efficaciously interpose, the Poor harrassed Soul would be quite overwhelmed.

Seeing this is that great Engine of Fascination, and giveth the life and vigour to others, which have an entire, or at least a very great dependance upon it.

*Quer. 7th* In what ways doth it please the Lord efficaciously to defeat it? *Answer.* As the darkness of the Air maketh objects visible appear quite otherwise, and in another drels, than that which truly belongeth to them, but all these mistakes are removed, and things set in a true light, by the clear and sweet Beams of a Rising Sun, whereby the mind is satisfied, and all hesitation quite removed; so the Lord's speaking to the Heart from his Word, and by his Spirit, dispelleth the Clouds, manifesteth \* himself, holdeth forth his Testimony, and, according to its measure, quieteth the mind, as to the Truth and glory of what he hath revealed, by an evidence so radiant and powerful, that no words suffice to express it. And although the concomitant influences and power, which accompany the Lords Conveying

into

2Cor 4.  
6. Eph.  
5. 13.  
Jo. 6. 69.  
Ro 8.  
35. &c.



into the Heart, his own Testimony in the Word, serve greatly for Confirmation of all that concerneth the discovery; yet thus saith the Lord, is the only bottom of Faith, and his speaking into the Heart, setteth the whole in an evidence of another kind, than, and beyond what can be paralleled in nature, but such as throughly satisfieth, in a Glorious manner, which shall be matter of delight and wonder for time and Eternity.

I find also in this first grand instance of Fascination, and the like (though fruitless) attempts upon the second *Adam* (to which I wholly confine the Questions belonging to this head) a great dale of exquisite art, in recommending projects, not consistent with, and contrary to the Lords revealed will, under a most specious vail, whereby Ends, suitable to the nature, and dignity of Reasonable Creatures, and agreeable to Revelation, are pretended; and under this fair covert, the Soul is intrangled unwarily, into a course of Rebellion, by adhibiting contrary means: Thus under the pretence of attaining the truly  
 Gen, 3. noble, and sublime End of a kind of Divine  
 1, 2, 3. Wisdom, ye shall be as Gods, &c. We were  
 Mat. 4. carried to the great and Original wicked-  
 1, 2, 3. uels of eating the forbidden Fruit: and our  
 &c. Lord

Lord was solicited by Satan ( tho altogether in vain ) to fall in with the method recommended by Devils, for affording necessary Sustainance to himself in a great Secret. Hence,

*Quer. 8th.* Wherein lyeth the Fascinating cunning of Hell, in letting on foot and managing this Engine? *Answer.* Keeping still close to the forementioned Examples, I find the following Strokes of Hellish Art represented in the same, which having prevailed upon Nature, as yet untaunted in our first Parents, is at far greater advantages over fallen Mankind. 1<sup>st</sup>. Our Adversaries play their work with all possible Vigour, and are at the greatest pains, insinuating with the utmost of Subtily and Importunity upon the Proposal and Recommendation of the pretended Ends, as truly Noble, expedient, necessary, and whatsoever else can be devised for enforcing them. What could have been contrived more Excellent, and suitable to the Nature and Dignity of Rational Creatures, than the specious pretence of *making us like || Gods!* Thus also the *Gen. 3.* Son of God was solicited (though wholly without the least shadow of effect) to relieve his necessities by Miracles, under the plausible pretext of *Demonstrating* *illuminously*

illustriously his being the Son of God; and  
 ¶ Mat 4 the truth hereof was manifestly || attaqued  
 2, 3, 4 in case he did not. 2dly. The means for  
 Luk 4 attaining the so much applauded ends,  
 2, 3, 4 are enforced by all the Arts of insinuating  
 perswasion, being Recommended, pressed  
 and strongly insisted upon, as suitable,  
 harmless, necessary, and whatsoever else,  
 the utmost cunning of Hell can devise, to  
 Inforce them; and thus the Hook is deck-  
 ed, and hath the fairest colours, which  
 the Subtility of Hell can reach, put upon it,  
 as is likeways evident in the foremention-  
 ed \* Instances, which I need not retume.  
 11. 3. 3ly. This Extra and Antiscriptural Widoom,  
 both as to the end and midles, is not a little,  
 and alace ! with Lamentable Success, in-  
 forcing as necessary, & the cases Respective-  
 ly Circumstanced. Represented to be such,  
 as are most clamant, and necessarily require  
 such expedients to be put in practice with-  
 out delay, while waiting upon the Lord in  
 the way of duty, is rendered odious, and  
 misrepresented, as of a most Ruinous ten-  
 dency. Thus the Subtile Enemy gave it  
 out, as if it had been absolutely Needful,  
 that the Lord Jesus should instantly com-  
 mand the stones to be Bread, and that even  
 a little delay in this case would have proven  
 fatal. King Saul thought it † Necessary he  
 should

† 1 Sam.  
 28. 23.  
 2. 3c.

should offer Sacrifice, while Samuel was al-  
 ledged to have delayed \* his Coming, and the  
 People were dropping from him; and was im-  
 posed upon to think the danger great and evi-  
 dent, had he put it off longer.

*Quer. 9th.* In what ways doth it please  
 the Lord to defeat the forementioned  
 Engine? *Answer.* 1st. All these Deceits  
 Evanish, by the Entrance and clearer Ma-  
 nifestation of Revealed Light, contain'd in  
 the Word. Here's the Rule of Wisdom!  
 and the Devices of Hell, contrary to it,  
 are but desperate Folly. Contrivances of  
 this nature shine, I acknowledge, in the  
 night; while the darkness and infidelity of  
 Nature bear a reigning sway: but the clear  
 and sweet Rays of the Sun of Righteousness,  
 discover the wickedness and folly of them  
 all. And assuredly the true Character of ev'ry  
 thing, which is contrar to the Lord's reveal-  
 ed will, is *Unreasonableness and Abominati-*  
*on.* How do ye say, we are wise, and the  
 Law of the Lord is with us? \* &c. The wise  
 men are asham'd, they are dismay'd and  
 taken: lo, they have rejected the word of  
 the Lord, and what wisdom is in them?  
 2ly. As to alledged Inconveniency, and  
 Difficulties whatsoever, which make poor  
 foolish Creatures, in their carnal wisdom,  
 to look upon the Lord's way, as imprudent

\* 1 Sam:  
 13 from  
 v. 8, &c.

\* Jer. 8,  
 8, 9.

and infeasible; this is to be imputed wholly to our darkness, and infidelity, which maketh us secretly and practically, to look upon the God of Glory, || as like our selves. It is enough, that he hath spoken, can any thing be too \* hard for him! There's no possibility of matters, but what is ordered by the wise, and † holy providence of the God of Truth, whose word cannot be broken.

|| Ps 50.

21,

\* Mat 19

25,

† Jo 10,

35,

The Instances under view, Represent also another Fascinating Engine, viz: a subtle recommending of what is truly forbidden, and using all possible Art to persuade to it, by disguising the Hook, with what is presum'd will be pleasing to the External Senses: Thus was the forbidden Fruit set forth with a great deal of cunning as pleasant to the eyes; and the Kingdoms of the World were painted out in their glory, to the Lord Jesus, || in a moment of time. We consist in Soul and Body, and our Enemies ply both, with the utmost of Art and Vigour, assaulting on all hands, severally or at once, as occasion requires, towards furthering their designs, wherein they likewise prevailed over our, as yet, untainted Nature, in our first Parents, and are undoubtedly at far greater advantages over fallen Man, though still the second Adam remained Impregnable I. shall not propose any

|| Luk 4:5



any thing about this Artifice or Management in this regard, the one and other being (for what I know) considerably plain, and represented very clearly in the fore-mentioned Examples; Only,

*Quer.* 10. In what ways doth it please the Lord to disintangle his Children from the Thicket, by detecting and defeating these Fallacies? *Answer.* a Retrivall of the Faith, that God is, and the reviving these Impressions of his revealed will, which the Believer sometime enjoyed, reacheth, thorow his Blessing, the whole of what is requisite, for discovering, and entirely Enervating the foresaid stratagems, which I shall endeavour more clearly to evince, by the following Induction. 1<sup>st</sup>. Thus the Exercised Soul is taught of God, to take and adhere to the Lords Testimony concerning his || *Cre-* || *Edi*, r  
tures, and the false Colours, which our De- 8 &c. P.  
ceitfull Enemies put upon them, accord- 49. 13.  
ingly evanish when things are seen in a 14. 13.  
true Light. 2<sup>ly</sup>. Forasmuch as the lov- 8 & 37. 1.  
ing kindness of the Lord, is better than 2 &c &c  
Life; and only his favour, and the lifting up 73. 18.  
of his countenance, giveth creatures † the 19 20.  
true Relish. It is abundantly manifest, † 17 17.  
that nothing which the Lord hath forbidden, 16.  
can be truly sweet, while the very Sus- 16.  
picious of his righteous Indignation pierce 18.  
the

Gen the Heart: shall I (layeth the humble Soul)

9. 9. do this || great wickedness and Sin against

† Rem God. 34y. A clear & Believing view of the

6. 21. Dreadful † end, detecteth the Fallacie, &

whetteth the Edge of Holy and Just In-

dignation against the Murtherous project,

while the Believer is strongly perswaded,

that all these allurements are but as so ma-

ny unseen Cords, to entice, and draw him

\* Prov 22 into the Net, \* Look not upon the Wine

3. 32 when it is Red, when it giveth its Collour in

the Cup, &c. At last it biteth like a Ser-

pent &c.

Having now finished the designed

Questions, or cases, upon the several Peti-

tions; the conclusion of this perfect Pray-

er, would fall under Consideration: but

having had occasion to propose the Questi-

ons Referable to this Head upon the second

Petition, and not Inclining to add more,

I shall supersede from this Labour; only

its admirable suitableness to, and connexi-

on with the premised Petitions, furnishe-

th us with the Subsequent Remarks, with

Reference to the Important duty of Pray-

er. 1st. That we are to detect, with the ut-

most Abhorrence narrow thoughts concern-

ing the Lord, and cheerfully to ascribe

unto him the Glory due unto his Name, as

able and willing to do exceeding abundant-

# The Lord's Prayer.

292

ly, above what we can ask or think; his is the Kingdom, the power, and the Glory, and there is nothing Impossible to him. It cannot be told how much we grieve his holy Spirit, when we secretly think with ourselves, while in the prospect, or involved into Straits, || can he prepare a Table in the Wilderness. 2ly. Whatsoever means it may please the Lord of his free Mercy to use, in the conveyance of Blessings; we are not to entertain the least Thoughts of Limiting the Sovereign Lord, by a practical astricting him to the same, although the tys which he hath laid upon us, ought to be most carefully and Religiously observed; his Kingdom ruleth all. 3ly. It is a special part of Religious Worship, and particularly of Prayer, to give unto the Lord the Glory due unto his Name, by a Humble and submissive acknowledgment; with chearful acquiescence, in what the Lord is in himself, as manifested in the Glorious Gospel, sweetly Rejoicing in the fulness of his Sufficiency, howsoever matters be stated with us. 4ly. In this posture we are to attend at his Footstool, in the Believing and assured prospect of his bestowing, in his own time, and way (and still in the most proper season) whatsoever † pertaineth to life and Godly-  
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Ps 1

78: 19

Ro: 11

36. Mat:

19. 26

Ps 29

2 Rev 4.

11. Jer

10. 6 Ex

15. 11.

Ps 34:

11 2Pec

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ness. He hath given most full and ample assurances, that he will glorifie himself in a way of Mercy, to all and every one of his chosen. And hence, they may be thoroughly satisfied, and depend upon it, that he who hath connected their good with his Glory, is and will be (as their cases require) whatsoever he hath said in his Word concerning himself. This understand to be the main import of that great and Comprehensive Gospel Promise viz. *I will be their God, and they shall be my People.*

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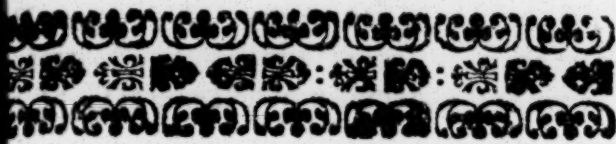




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# APPENDIX

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SIR,

**Y**OU are pleas'd to Require my Judgement of a little Tract, Emitt'd by Sir *H. C. of C.* together with a Vindication of the constant Use of this Prayer, as a Form, Translated from a Treatise of *Monsieur Jean D'Espagne*, a Protestant Minister, Originally Published in *French*: Yet notwithstanding the Just Regard I have to you, I had almost entirely laid aside all Thoughts, of taking any, even the least, Notice of the one or other. Forasmuch as Sir *Hugh* hath directed his Essay to the whole Church, as Represented in their General Assembly; and I was loth to say any thing in a Common Cause, being

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deeply

deeply conscious to my self of utter Unfitness to intermeddle in any Matter of Weight; especially of a General Concern being one of the Obicurest in this whole Church. Yet having found, upon Perusal of both these Prints, that the State of the Question is quite perverted, and the Sentiments and Practice of the Ministry of this Church not understood, and therefore sadly misrepresented: I was induced, upon your Earnest Desire, to give my poor Thoughts on the Head. And seeing the so mention'd *French* Divine writeth Judiciously, and Representeth Things of as great, if not greater weight, than I have seen or heard of. I shall endeavour to take under an impartial View, the whole Strength of what he advanceth with all due Regard to the Memory of so great a Divine; and consider likewise what Sir *Hugh* hath written, with any Closeness to the purpose, not regarding his more Remote Sallies and Reflections.

AS to the State of the Question, the Learned Author mistakes, and wrongeth us several ways. 1<sup>st</sup>. His large Commendation of this Prayer, insinuateth, as if we were of another Mind, or at least did not so much value it.

Answer

Answer, That although for my own part,  
 I humbly acknowledge, that I am far e-  
 nough from that Distinctness of Viewing  
 the Lord's Stamp upon his Word and  
 that Strength of Faith, which were neces-  
 sary to put a due Value on Divine Reve-  
 lation: Yet I may adventure to say,  
 not only for my self, but much more for  
 others who fear the Lord, *That we detest,*  
*as Hell, || the least diminuent Thought of any* ¶ Ps 12 6  
*part of the Lord's word and desire with our* & 19.7.  
*whole heart, to entertain, a high Veneration* &c,  
*for this compleat Pattern ;* so we have no  
 Controversy on this Head. 2ly. He tax-  
 eth us, as if we utterly discarded it, and  
 intended quite to obliterate the Memory,  
 and to banish it out of Families, and Pub-  
 lick Meetings, &c. Pag. 4. 6. I Answer,  
 1st. That I will neither Viadicat my self,  
 nor others, from defect, as to the view-  
 ing of this Copy with an Eye of Faith, and  
 using it accordingly, in a Suitableness to  
 the Lord's Prescript ; although I do not  
 see that this is helped by a constant Re-  
 petition of the Words ; nor that the Lord  
 requireth so much as necessary to that  
 improvement of this Rule, which he call-  
 eth for. 2ly. It is no small Injury done to  
 the Children of the Lord, *who worship him* ¶ Phil 3.  
*in the || Spirit, to charge them, as if they* 1 Jude  
 verse 10  
 21,  
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had a kind of Aversion, or horrou, to use Our Lord's Words in this Prayer, and carefully abstain'd from the Words, even when they express the things denoted by them. The Believer who is not unacquainted with Praying in the Holy Ghost, (although he be far from pretending any thing Extraordinary) Reserreteth both matter and words unto him, receiveth humbly, and, under the Influences of Heaven, poureth out his Soul to the Lord, in matter and words, not of his own devising, but which the Spirit of the Lord teacheth, *we know not what to || pray for as we ought,* Rom 8. 26. &c. And as I doubt not, but that his Free Spirit directeth to, and breatheth in upon their Hearts the words of this Prayer, as it pleaseth him; (*for the wind bloweth where it \* listeth*) so they will be, through his Grace, very loth, either to Reject what he suggesteth, or to limit him. Matter and Words are both welcome, as it pleaseth the Lord to give them.

The Learned Author proceedeth afterward, to what he judgeth the Sources of Objections, against the ordinary using of the Lord's Prayer, pag. 7 & 8: wherein I observe some Expressions of a Tendency, to do Justice to those whom he attacks



as his Antagonists; and I am satisfy'd to view the Modesty of our Renoun'd Author. Suppose (saith he) it be not necessary to say the Lord's Prayer, is it necessary to let it alone? If it be indifferent to say, or not to say it, must we, for a matter of Indifference, bring in a Division in the Church, &c.? I accept of this, and conclude thence, that in so far we have no Cause to break Established Order, to affect Novelty, and to beget Scruples of Conscience in these of our Communion. To use our Judicious Author's own words, for what he adduceth about the Lawfulness, Necessity, and Expediency of using this Prayer, both as to matter and words. I shall not contend with him, seeing I cheerfully acknowledge all that Lawfulness, Necessity, and Expediency, which the Lord hath Reveal'd in his Word.

The Decision in this matter (as still in things controverted) dependeth greatly upon a right stating of the Question; and that the true state may be clear, it will be necessary first to detect the mistakes of our Authors about it, and then to represent closely, and fairly, what remaineth matter of debate in our present circumstanced case.

1<sup>st</sup>. It is not debated whether or not, As the whole word of God is given, (and

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is of use for direction in prayer ) so this rule in a peculiar manner is Instituted, and proposed for that effect, we cordially own, & chearfully Embrace this excellent, & compleat Directory, desiring, through Grace, to follow the Copie, and to be humbled before the Lord, for whatsoever in nature, heart, and way, is contrary to, or runneth not out in this pleasant Channel, and Reckon it a Grievous Injury to be Charged more openly, or covertly with a kind of Strange, and inaccountable Aversion, either from matter, or words which expresse to the Life the very heart of the Lords Children, as such, though I must say they sound very ill from profane Lips. 2/y. Neither is it the Question, whether or not while offering up our Desires to God, in the Name of Christ, for things contained in this Prayer, we may use the same words. I know not any of our Communion who moveth the least Doubt about this, providing the Lords free Spirit be not Limited, or Grieved; and that they be adhibited in a Suitableness to the Exigence of Respective Persons, and cases; and as it may please the Lord to Encline, Determine, and Direct. 3/y. It is not the matter of our present Controversy, what use may, and ought to be made of this

this Prayer in a more secret, or private manner. For my own part, I have often found both matter, and words very sweet, when out of all Created view, and own it without the least shadow of Hesitation, that they sound pleasantly from the Hearts, and Mouths of Believers, and Suite their State, and way, very well, though I dare not think that they agree so well to the State and Circumstances of a Promiscuous Company. All these particulars I Reckon beyond Dispute, on either hand; and there am not Concerned to Notice Arguments, or Conclusions, against us, which lay to our Charge, what neither I, nor any of my known Friends do own. And for as much as, a considerable part of these Tracts Runneth upon mistakes of this Sort, I have the less to account for in them.

The true matter of debate in our Circumstanced case, you may take, as Summed up in the subsequent particulars. 1<sup>st</sup>. Whether or not our Lord Jesus prescribed this Prayer, as a part of the Regulation of publick Worship; and not only as a directory, but a form to be constantly adhibited therein? 2<sup>ly</sup>. Whether or not it is necessary, as enjoined by the great Shepherd of the Sheep, that the Words be used in the order; and in that plenitude

plenitude of Representation which we find Recorded in one of the Evangelists: So that the Sovereign Lord hath restrained our Liberty, that we may not use them, in part, or in whole, and mingled in with other purposes, as we find freedom, and Respective cases, may require; but must needs repeat the same Words, and in the same order, without omitting any of them, in whatsoever manner it may please the Lord to direct unto: 3. Whether or not that constant annexing of them as a kind of Appendix to Publick Prayer, especially After Sermon, be that use which the Spirit of the Lord requireth in his blessed Word? This is properly the hinge of the Controversy, and it is only so much in the tracts which cometh home to these points, that I reckon my self obliged to take notice of.

Mar. 6. As to the first, viz. *The Regulation of Publick Worship &c.* The narration as given by the Evangelist *Matthew*, affordeth nothing (for what I can see) for giving any ground to think that the design was to model Publick Worship. It is manifest that Secret Prayer is there plainly treated, and the Regulations applyed to it directly and closely: *But thou when thou prayest*

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enter into thy Clojet, and when thou hast shut thy door, pray to thy Father, &c. But when ye pray, use not vain Repetitions as the Heathen do, &c. Be ye not therefore like unto them, &c. After this manner therefore pray ye Our Father, &c. Thus all cohereth, and as yet, nothing appeareth to Require the use of this form in more solemn and Publick Worship. As to its use for Direction, and the appropriateness also of the Words, as it may please the Lord to direct unto them, no Controversy is moved the Imposing of the form as aforesaid, is the poynt in difference, and sure there is no Vestige of Imposition here, as to worship whether publick, private, or Secret. Let but the Sentiments, and practise of these who constantly use this form, be applyed to the Rule held forth in this place, and let any Impartial beholder Judge of the agreement. *viz.* After this manner pray ye, that is, when ye have ended prayer, be sure that ye omit not to Subjoyn this by way of Appendix. Nay rather is not the meaning plain, if we do not wilfully shut our eyes. *viz.* See that ye look well to the copy, and take special heed to this perfect Directory as to matter, acceptable words, and every thing, but without Limiting the Spirit of God. Q q



To this we have Sir *Hugh* agreeing in some part, who acknowledgeth that the design of our Lord Jesus, as Narrated by *Mathew*, was to prescribe from the Mount, a Pattern for private Prayer see *Essay* pag: 6. where he acknowledgeth so much, but asserteth that the very same Prayer was afterwards enjoyned not to be used as a Patern only, But as a form in the publick Prayers of the Church. This he sayeth the Spirit of the Lord doth by † *Luke*.  
 † *Luke*, 11.2. But I would gladly know what we find more in *Luke* beyond *Mathew*, to Instruct, that our Lord did there prescribe a form for the Prayers of the Church: 1<sup>st</sup>. The occasion narrated by the Evangelist giveth no ground. Our Lord had been Praying in a certain place in secret, or at least very Retiredly. This gave opportunity to, and moved on of his Disciples to intreat that he would teach them to pray as *John*, also had taught his Disciples; what have we here more then a humble and earnest desire that their Glorious Master would be pleased to privilege them, at least as far as the Disciples of *John*, and teach them to Pray, that they might not be Inferiour to (whatsoever they were above) the Disciples of other Masters, it having been ordinary with teachers in those days to give their Scholars Directories for Prayer. I cannot

cannot excuse it from a manifest force put upon the Text, to understand either the Question of the Disciple, or Answer of the Lord Jesus, in the Sense which Sir *Hugh* will needs obtrude upon it. viz. *Teach-us to Pray, i. e.* Give us a forme to be appended constantly to the publick Prayers of the Church. For my part I shall not take upon me to determine in what capacity the Disciples were at this time, nor do I understand what, or if they had any Eye in all this to their publick Administration: But I shall not contend upon the head, nor do I doubt in the least of the Necessity, and usefulness of this Directory, for publick as well as secret worship, but still I observe that no form is imposed.

When our Lord || sent forth his Disciples  
to Preach the Kingdom of God, I am well  
assured that then they were, and were con-  
sidered as in a publick capacity, and no  
doubt Prayer, and Preaching both were  
in their Comission, and afterwards we find  
divers of their Prayers set down particular-  
ly: Yet though our Blessed Lord giveth  
them large and full Instructions, not  
only about the great, but even the  
\* minutest concerns of their Ministry.  
We find not one word, either in their  
first, or after Missions Insinuating in the

|| Mat 10  
1. 2. &c.  
Luke 9:  
1. 2. &c.

\* Mat 10  
9. 10  
11. 12.

least their Obligation to Append the Lords Prayer as a Form, to their publick Prayers: Nor any appearance of Ground to Believe, that ever they did so; and nevertheless, this could not have been omitted without the highest Incongruity, had it been so necessar, and positive a duty as Sir *Hugh* Represents. And further, it is to be adverted to carefully, that the Apostles were Commissionat to Teach all Nations; and will Sir *Hugh* say, that this Prayer would be proper to be put up, without any Limitation, in Name of worshippers of Devils, not yet brought into a Church Estate? Doth the Mould of it, (bearing to full a Summary of the Gospel) suit such Societies under the Power of Satan, and Reign of Devouring Feuds, before the Entrance of Gospel Light, were not some Limitation Requisite; at least in this case; And did the Lord Require their using these very words, at first, among Heathens.

Afterwards he is pleased to give us his Paraphraze of the Text. But you, and what I say to you, I say to your Successors, in your publick Prayers in the the course of your Ministry, are to say, *Our Father, &c.* as the Sum of all your other publick Prayers. &c. see more, *Page 7th*, I Answer this Paraphraze the very

very Magisterially Dictated, and put as it were in the Mouth of the Lord Jesus, hath neither any Foundation in the Text, nor can be Excused from perverting it; and manifest adding to it, as may easily appear by applying it to the words; for, giving but not Granting, what our Antagonists Deduce from them, (which will fall in to be considered afterwards,) yet the Gloss will be found Manifestly different from the Text, Notwithstanding. *viz.* *When we Pray* say That is, Conclude your publick Prayers in the Church with saying this Prayer, and see that you omit not to Append it. As to what he addeth, *viz.* When ye put this Prayer (I think it must be up, for a word seems to be wanting) to my Father (in that very Form I have now prescribed you) in my Name, and with the necessary Graces, and Aids of my Spirit, the Faults, and defects of your other Prayers, proceeding from Infirmary shall not be Imputed to you. Here we have a Strange sort of Motive to say this Prayer, which would indeed be very pungent; but that it hath the unhappyness to be Destitute of all other Force, save what Sir *Hugh's* Authority is pleased to give it. And I must be so free as to acquaint his H. that  
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- the Reading, brought me in mind of what the Apostle writeth to the Galatians, viz. || *I marvel that ye are so soon removed from him that called you into the Grace of Christ unto another Gospel: Our*
- 1 Jo. 2, Lord teacheth expressly, and the Wayfar-  
 1. 2, ing Man acquainted with his way, though otherwise a Fool, could tell him, that we ought indeed to lift up pure hands in Prayer, yet if any Man Sin, whether in this duty or whatsoever way, we have
- 1 Tim, 2, 8. *an Advocate with the Father, even Jesus*  
 \* 1 Jo, 2, 1, 2, *Christ the Righteous; and to him the Believer is by Faith to apply* \* *seeing he*  
 † Heb. 7. *ever liveth to make intercession for us* : It is the great Gospel Cordial, that the
- 1 Jo. 7, † *Blood of Jesus cleanseth from all Sin*, and it is ( with Reference to the new Nature ) even native to the Believer, and that which the poorest weakling belonging to Christ is acquainted with in some measure, to apply unto this fountain : But here there's no use for it, at least as to the sinful weaknesses of Prayer : Only put up but the Lords Prayer as aforesaid, and all is well, none of them shall be imputed to you ; here's a new Gospel coined, but that he dares to father it upon the Lord Jesus. I shall say nothing, being loath to express the
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Character it deserves. But are there no defects in Repeating the Lords Prayer? and what shall be done with them? must we repeat it again? and what if we fail in that? must we again come over it, and so *in infinitum*. I speak in Love and Pity, although a just Indignation against this silly Engyne for perverting the Gospel of Christ, hath set my Spirit on Edge.

Let us next view his reasons for confirming the Exposition, and let it be Remembered that they must evince two things (otherwise they reach not the point) *viz.* 1<sup>st</sup> That our Lord is here Regulating the publick Prayers of the Church. 2<sup>dly</sup>. And that the particular and main Regulation, is an Appending of this Excellent Patern as a form unto them.

His first Reason which you may see at length, *Pag. 7. sub fin.* and 8. I think not of moment to Repeat, it amounteth only to this, *That it cannot be supposed that the Disciples, after all which they had seen and heard, did not Pray in Private, &c.* And what intenderh he by all this? I know not a Person in the Universe that supposeth it. But what then? need they no further Instruction nor Confirmation in

in what they had been directed to? Or doth it follow, because they Prayed in Private, that therefore the Publick Prayers of the Church must still be concluded with Repeating this Prayer?

His second is this in short, *viz.* It cannot be supposed, and it were Injurious to the Disciples of Jesus, to think that they should again ask him how to make their private Devotions, after that our Saviour had prescribed a perfect patern a little before. Answer, 1<sup>st</sup>. The Evangelist Luke hath it, One of his Disciples said unto him Lord teach us to Pray, &c. And is this so great an absurdity, that some while after a whole Society had received a Directory, one of them should move some Question about it? 2<sup>ly</sup>. And what though they had all inquired? is it so very grievous an Imputation upon them, to suppose their addressing twice about one thing, whether for more light, or further Establishment, in a matter of such great weight. This Gentleman maketh light of, and reckoneth that an absurd thing, which every exercised Person Esteemeth very highly, and findeth greatly necessary, *viz.* To be confirmed in what they had been taught formerly. 3<sup>ly</sup>. And though all were granted, he gaineth nothing

thing, seeing all he sayeth cannot infer, that the Prayers of the Church, must necessarily be concluded, with a constant saying of the Lords Prayer.

As to his H. 3<sup>d</sup>. Reason, I cannot well understand it; you may consider it as enlarged Pag. 9. I take the whole strength to amount to this, viz. *The Disciples desired our Lord to teach them to Pray, as John taught his Disciples: Now it is certain that a form of Words was all that John could teach his Disciples, for he could not give them Sincerity of Aims, Purity of Affections, Holy Impressions, &c.* This Gentleman must be strangely in Love with forms, that he thinketh no Person can be taught to Pray any other way, but by prescribing a Form unto them to be used constantly. The Assembly of Divines at *Westminster*, could as little bestow the Graces of the Spirit, and yet they gave a Directory: Besides that *Sir Hugh* acknowledgeth, that this Prayer was given as a Directory at first, and how came it to be so quickly changed into a Form?

His 4<sup>th</sup> Reason, he expresth in a Triumphant way, as putting what he intendeth beyond all doubt, and it is taken from the Word *Say*, which his H. giveth us in *English, Greek and Latin*; this is

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the *Achilles* of all who plead for the imposition of this Directory as a Form; and therefore I shall weigh it impartially in its full strength, to the utmost of what I may, through Grace, reach: *We have here* (sayeth this Gentleman, and others who plead the same cause) *a plain command, wherein the literal sense of the Words, and the Analogy of Faith conspire sweetly; and dare any have the Impudence to say, that either the Command, or obedience to it, in the plain literal sense, is contrary to the Analogy of Faith, Pag. 10. What remaineth then to end the Controversie? We have our Lords command. can we doubt of its Obligation upon us all, or shall any Person or Society be so Blasphemous as to plead an Exemption? And whatsoever Inconveniencies may be alledged, Thus sayeth the Lord, ought to silence and satisfy us to the full* I Answer humbly, and in the fear of God to whose Authority my Soul Aspires to have an intire regard, with a sincere Abhorrence of the least thoughts of reserve. 1<sup>st</sup>. That an equal and unbyssted Comparison of what the Spirit of the Lord was pleased to testify, and enjoined by the two Evangelists, removeth all Difficulty, and clearly declareth our Exemption, so that it were high presumption

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tion for any Authority whatsoever, to  
 lay an Imposition upon us, where the  
 Lord hath left us a well regulated Free-  
 dom. I understand them as obviating a  
 twofold extreme, to which our perverse,  
 and unruly Natures are; and our Lord, who  
 knoweth all things, knew would be inclin-  
 ed in this matter. 1<sup>st</sup>. A precipitant  
 temerity and rushing forward, without  
 regard to a Rule; and therefore it pleased  
 him, not only to give the whole word  
 for our Direction. But in a peculiar  
 manner, to set before, and injoin us, this  
 clear, full, and yet concise pattern, Re-  
 quiring us to pray after that manner. But  
 2<sup>ly</sup>. Lest we should mistake, by declin-  
 ing to another extreme, as if it did not  
 containe both things, and words, most pro-  
 per to be brought before the Lord, as it  
 may please him to direct, and Influence  
 by his free Spirit, he hath removed all  
 shadow of pretext for this, by requir-  
 ing a due, and well Regulated use  
 of the Words themselves, though with-  
 out imposing them as a Form. And I  
 refer it to the impartial consideration of  
 any Discerning and unbiassed Persons,  
 if any thing more can be understood, or  
 deduced from the Words of the two  
 Evangelists compared together, than  
 that



that we are both to follow the Patern,  
 and may use the Words, as the Spi-  
 rit of God shall be pleased to direct.  
 2/y. I desiderat proof, or so much as an  
 attempt to prove, that our Lord did here-  
 by Regular the Publick, and Solemn Pray-  
 ers of the Church. For although I chearfully  
 grant, without the least Hesitation, that  
 this Rule, and Directory reacheth, and is  
 to be extended to them all: yet that the  
 Lord should have, by the command. *viz.*  
*When ye Pray say,* strictly injoynd the  
 constant Repetition of these words in the  
 publick Prayers of the Church, is what  
 our Antagonists assume, and assert strongly,  
 but prove not, and therefore found their  
 whole Dissertations upon a continued pre-  
 supposing of that which is mainly in Que-  
 stion. What if one should Answer, that  
 the command is obeyed in the greatest  
 closeness, to the very Letter of the words,  
 when Persons use them as the Spirit of the  
 LORD directeth and that they are  
 neither suited to the case of great, and  
 promiscuous Auditories, nor commanded  
 to be used by them. Sure, in the proper  
 and more full Sense of the words, they  
 sound best from the Mouth of a Believer,  
 who hath the Spirit of Adoption, and is  
 Priviledged to say, *Abba* || *Father.* And I Sin-  
 cerly think that this Prayer is so exacta

|| R 8. 15

Gal. 3. 6

Portraiture of his renewed Heart, that my  
 Soul would Rejoyce to see such a state of  
 Congregations, as might make it suite the  
 Circumstances of any competent part of  
 them. Sure, in many there are, but few,  
 who have so much as a form or of whom  
 the Lord may be designed a Father, in any  
 closer Sente, than that he hath Created, and  
 doth preserve, and take care of them by  
 common providence. 3<sup>ly</sup>. Our Adver-  
 saries are as much oblig'd to Answer this  
 Argument, as we ; seeing the two Evange-  
 lists Represent the words diversly : and  
 none of them ( for what I know )  
 useth them, as expressed by *Luke*. Neither  
 is the Treatment very fair, that they should  
 urge a keeping close to the words, from  
 the Command, *Say* ; and yet they them-  
 selves Recede from them : And (if I may  
 say so much ) their Prayers are not much  
 adjusted, either to the one or other of the  
 Evangelists ( even according to their own  
 Principles ); For whereas the Spirit of the  
 Lord, by *Matthew*, Requireth us to pray  
 in that manner, they use the words : And  
 though they press so vehemently, from  
 what is Enjoyn'd in *Luke*, a constant adhi-  
 biting of the very words ; yet they them-  
 selves use them not as contain'd there.  
 And truly it is a very plain and obvious  
 Argument

Argument, against the Unwarranted Imposition, of Requiring a constant use of the same Words, that the Spirit of God Representeth them diversly. Sure then as he hath given no Warrant to any Creature to astrict us to a constant Repetition of the same; so a well Regulated Variety is that which be disagreeeth with the Rule & Precept: Nor is it presumable, or do they themselves think it, that the Words, as in *Luke*, are imposed as a Form; seing besides other Differences, they want the Conclusion. 4ly. If they will needs have the Words still Repeated in Publick Worship, why do they not begin with them, or, at least, use them in Prayer before Sermon. By what Rule do they Annex them as an Appendix to their Publick Prayers? and not to every one of them neither, but to these only which conclude the Publick Worship for that Dyet? Is there not as good warrant to pray this Prayer before, as after Sermon, or to express the words in the midst of our Prayers, as well as to subjoin them to the End of the same? What though it were granted, that we must Repeat the very words; by what Warrant pray, astrict they us to their way of it? I offer another far different from theirs, and very agreeable

to what the Spirit of God requireth by both the Evangelists, and shall be so free as to acquaint you, that in the Use thereof I have found Peace and Freedom, when it pleased the Lord to direct to it: viz. To mention each Petition in our Lords words, and to insist upon it in a Suitableness to the circumstanced case of the Societie, who joyned and the different Members thereof. And Lappeal any of them to impung this. If they argue from the word Say I Answer, that in this case I have said the words, and omitted none of them, and have likewise through Grace endeavoured to pray after that manner, as the Evangelist *Matthew* hath it. And this hath the advantage of the other, for that both it agreeth with the Rule; as given by both the Evangelists, in so far, and is also more adapted unto the exigence of Respectively circumstanced cases, and preventeth mistakes, and misapplications. 5ly. Let us take the command in the very utmost extent they can alledge, no more can be deduced from it, nor with any shadow of Reasonableness, be alledged to be contained in it but that we are to use the words, as it may please the Lord by his Spirit to direct unto them, seeing we know\* not what we should pray as we ought, but

\*Ro 8:  
the 26.

the Spirit maketh Intercession for us &c. The Lord Commandeth us to Pray without Ceasing, *to continue in Prayer,\* & watch* 17. Col. *in the same, &c.* And must we always Repeat these words? Were not this a manifest prostitution of them, and a downright turning all into a Lifeless, senseless, and Loathsome Form? They themselves do not think it, none of them who have the least grain of Consciencious Regard to things of this sort, do, or dare use it so. And any such I think, would Readily acknowledge, that this were an inaccountable abuse. By what Authority then do they astrict us to their Season and Methods. *6/y.* I have too good Reason to aver, that the Special use, which our Antagonists make of this Prayer, by Concluding the Prayers of the Church with it, is a very Grievous abuse; For besides that, the Subjoining and Imposing it as a kind of of Appendix, may justly be Reckoned Will-worship, as Destitute of any Ground from the word to support it; it hath a Manifest Tendency, and actually Leadeth unto two Extreame, contrary indeed to one another, but both of them of a Subversive Influence upon Gospel-worship, and highly Displeasing to the Lord. *1<sup>st</sup>.* A practical and Interpretative; yea almost explicite putting them in the Room of Christ,



as if the Repetition of this Prayer did make amends, for wha soever, through infirmities, might have been amiss in our Mints, at that duty: This is no uncharitable construction, for both Sir *Hugh*, and Monsieur *D'Espagne* own so much in *terminis* and use it, as Principal argument, to inforce this use, as the strain; and divers places of of these Tracts evince, so that it only Remaineth that I should detect the Palpable Ignorance of the Gospel with the Anti-vangelical, and Gospel-undermining Errors Inwrapped here, which truly is no uneasy task, but such as the way faring Man who knoweth the Lords way, though a Fool, might through Grace, easily exped. For 1<sup>st</sup>. Seeing the Lord Jesus his giving himself a Sacrifice, did alone and intirely satisfy offended Justice, the least thought, inclination to, or minutest Insinuation of any other Reparation, ought to be detested, as razing the very Foundations of Christian Religion; and as the Apostle speaketh, of the *Righteousness of the Law*, || so I may too justly say in this case, if any other Reparation, in part, or whole, could have place, then Christ were come, and had died in vain. 2<sup>ty</sup>. As he alone is the Propitiation, the Ransomer, and Ransom, so there's no other way for quieting a conscience wounded, and Challenged

Gal 2  
21

¶ Joh 3

14. 15.

\* Jf. 45

22,

† Jf. 53,

6. &amp; 64.

6. Phil 3.

7. 8. &amp;c.

for Sin, but by Faith in him, who was  
 lifted up, as testified by the *Elevation of the*  
*Brazen Serpent in the Wilderness, flying to, and*  
*by Faith, pleading upon this Ransome and*  
*this only in a Suitableness to what he requir-*  
*eth, who hath said \* Look unto me, and be ye*  
*Saved all ye ends of the Earth. All † we like*  
*Sheep have gone astray all our Righteousness*  
*are as filthy Rags. And seeing our Anta-*  
*gonists make use of this, as the special*  
 Reason for concluding Publick Prayers  
 with these words, rather than mentioning  
 them at any other time, or in any other  
 manner; I must say it, and doubt not of the  
 Concurrence of those who are exercised  
 to Godlyness, that it is (in this Sense) an  
 Engine of Hell, not only far contrary to  
 the Divine Prescript, but likewise perva-  
 sive of the Gospel of Christ. And I am well  
 assured. that our Lord never required us  
 to say the words, though excellent in them-  
 selves, in that manner, and to such an intent.  
 The power of Delusion is truly dreadful  
 and astonishing, that such a pleasant, and  
 compleat Summarie of the Gospel, should  
 have been so much perverted to that which,  
 (to any discerning eye) is so manifestly  
 contrai to, and Subversive of it. I desire  
 not to be mistaken, as if I charged all our  
 Antagonists, as perverters of the Gospel

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of Christ, far be it from me to Entertain  
 such a thought; nor do I think that the  
 guilt is Equall, even of these, whose practise  
 Leadeth that way. I Reverence the Prote-  
 stant Reform'd Churches, and have a due re-  
 gard for great and Eminent Divines, who  
 yet retain this Form in the manner aforesaid,  
 and hope, that Impartial, and unbyassed  
 observers will not asperse me with any  
 thing contrary to this just Veneration; seeing  
 my remarks point at Things more than Per-  
 sons, and I have better Reason to Charge our  
 Adversaries with the *vox operis*, than they  
 do us; and whatsoever Entertainment this  
 Representation may meet with, from these  
 to whom the *Gospel Remaineth* || hid, and ¶ 2 Cor.  
 who continue Strangers to the Power of it, 4. 3,  
 as Revealing the *Righteousness* \* of God, and \* Ro. 1.  
 Rej-cting all other Righteousness, with the 16,  
 most Sincere. and deepest Resentment; yea  
 though they should both Rage, and mock  
 to the most Exorbitant Degree, none of  
 these things ought to move me, seeing it  
 is no new thing, that *the natural Man*  
*Understandeth* † not the things of the Spirit † 1 Cor.  
 of God, and that they are Foolishness to him. 2, 14,  
 It || may suffice, that *Wisdom is Justified* of || Mar.  
 all her Children. All they into whose Hearts 11, 19,  
 God, who commanded the *Light to shine*  
 out of *Darkness*, \* hath shined to give them \* 2 Cor.  
 4. 6.

the Light of the Knowledge of the Glory of  
 God in the Face of Jesus Christ, who know,  
 and Honour him as the † Lord our Righte-  
 † Jer. 23. 6. ousness, will be of one Heart: and Soul in this  
 1 Cor. 1 matter, Resenting, and Derefing, both in  
 30, &c. themselves, and others, whatsoever they  
 observe of Recession from him, as the onl  
 Fountain, and will (while they breath)  
 abhorre, and Reject other Confidences still  
 more, and more. Besides, I find not that  
 any of the more Eminent and Godly abroad,  
 are Severe against such, as use it not as a  
 Form. I tender it. 7ly, as a Solid and  
 and Strong Reason, why, to speak (with-  
 in bounds) it is greatly inexpedient, that  
 the Prayers of the Church should be Con-  
 cluded thus, seeing it can never be made  
 out, that the Lord Requireth this, and the  
 Practice Natively Leadeth to, and Cherish-  
 eth Self-Righteousness, in opposition to the  
 whole Scape, and Marrow of the Gospel,  
 especially seeing the very words themselves  
 may be adhibited, as the Lord directeth in  
 a way truly Edifieing, and sweetly con-  
 sistent with the pleasant Breathings of his  
 free Spirit. And thus I have through Grace  
 offered, I hope, some Light towards An-  
 swering the only material Argument of our  
 Antagonists; and that upon which they  
 Found all their other Reasonings, and  
 might

might therefore herewith Conclude my Answer to the Tract now under view, seeing the Foundation being found insufficient, the whole Superstructure must fall to to the Ground. Nevertheless, that our Authors and their Abbettors, may not Reckon themselves altogether Slighted, I shall take some further Notice of what they say, although I am so far Convinced, that this is not necessary (*my very dear, and worthy Friend,*) that I am afrayed what follows may be thought Superfluous and uneasy.

His 5th. Reason is taken from a Criticism upon the word *ὅταν* Rendered *dum*, and in our Language, *When, when ye Pray &c.* As if our Lord had said, cease not until ye have Repeated the words of this Prayer. I need say nothing else for Answer, but that the Gentleman had the Notion vively Impressed on his Mind, and is pleased to Strain the words that way, by a Critical Observation, which I Judge is purely his own, and not only Destitute of proof, but quite contrary to the Text; for whereas our Lord Enjoineth, *when ye Pray, say*, he understandeth it, *say not till ye have done with Prayer*, sure the Particle in the Judgment of all Interpreters, and Translators (for what I know) signifieth *quon*, when, not after



after, denoting the present, not the bypast time. And hence, I turn the Cannon, and retort his Argument upon himself, *the Lord Jesus enjoineth when ye Pray, say,* and therefore the Words (when the Lord leadeth to them) are to be used directly in Prayer, and not annexed to our Prayer, when finished; for if we have Prayed already for the same things, why should the Words be unnecessarily repeated, especially seeing our Lord gave this Directory for avoiding such || Repetitions.

[Mat. 6.

7. If we ask the things which these Words denote, why are they not rather used in the time? and to what purpose in the World is it to annex them, after that we have put up our suits for the things themselves; would it not be justly reckoned a Rediculous Impertinency, in Petitioning the higher Powers amongst Men, still to conclude with a form of Words, signifying the same very things for which we had Addressed already: If the Subjoined Form were alledged to be very full, comprehensive, well Digested and Excellent in all truly valuable regards, (as I acknowledge this Patern to be compleat, even beyond all possible imitation) were it not obvious even to common Sense, that it might be rejoined. *Pray then,*  
*cloath*

cloath your Petitions themselves with these Words, and do not vilifie them by an idle shamm of annexation. But the Secret lyeth here, as aforesaid, that the Repetition of the Words will set all right; and thus this Excellent Patern is used as a kind of Charin, or litle better by many thousands: And moreover his Argument proveth nothing, because it proveth too much, viz. That we should never Pray at any time, without annexing this Prayer; and so neither give thanks before or after Meat, without Append- ing it.

As to what we have in the remains of Pag. 10. and 11. 12. 13. 14 15. Concern- ing the Practise of the whole Christian Church and of the *Presbyterian* Church of *Scotland* till the year 1649, with the disuse and occasion thereof, which you may view in the Author. I only Re- present, 1<sup>st</sup>. That our debate is concern- ing the Rule. Beyond doubt this direct- ory was, and is horribly abused under the Papacie; and it is a sad truth, that somewhat of the Dregs of that sort, re- main even in the Reformed Churches. I highly Reverence them, though they and we have need of further Reforma- tion, both in our Hearts, and in the  
Sanctuary

Sanctuary. 2/y. For the History he narrateth, concerning the change in this Church after the 49, with Reference to this Prayer, and the Reasons inducing to it; I cannot remark any thing, being ignorant of the matter of fact, and as I question not his H. candour in the Relation, so I am willing, that from the issue of this debate, and your own clearer understanding of the Rule, you may Judge what ground there was for the Alteration. 3/y. I cannot pass in silence, what he is pleased to say Pag. 15. about the middle, viz. *These* (that is the Curats) *not having place or vote in the Presbyterian Judicatories, their Assemblie cannot be reckoned full and compleat, as wanting the Representatives of a considerable part of this National Church, &c.* What! doth this render our Assembly incompleat, that we want such a set of Schismaticks, who (to say no worse of them) made the first Encroachments upon the Integrity and Purity of this Church, after the Reformation, and have been still undermining, and continue to undermine it till this day. Was it a great defect in the Society of Jerusalem's Rebuilders, that they wanted, yea, and Rejected the Company and assistance of these Enemys, who offered

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\* offered to build with them, that they might destroy more effectually! Is this Gentleman a Presbyterian who quarreleth us foresooth, that we have not taken avowed Enemies into our Bosome, or would he betray us with a Kiss; the deceit is too open, he hath taken off his Vizard, and they must needs be very short Sighted, who know not on whose side he is. 4<sup>thly</sup>. For his Witticism ( shall I so call it ) viz. That as the General Assembly laid aside the Lords Prayer, so our Lord who Compos'd and Commanded the use of that Prayer, laid aside the General Assembly. It is but a groundless aspersion upon any who fear God, to charge them with laying aside this Prayer. He who searcheth the Heart knoweth that it is most dear to them, and a very lively Portraiture of ol Christ's Stamp upon their Hearts; a relinquishing of the abuse, is no abandoning of the true use. I acknowledge that the Liberty of Assemblys was indeed Restrained alter the 49 for a considerable while: But we likewise suffered at the same time upon other Accounts, and will this Gentleman impeach the Loyalty of this Presbyterian Church, upon the Account of what they suffered

for it under the Usurper! I hope he would deny the consequence in the one, and we are as free to do it in the other case.

His 6<sup>th</sup> Reason, after the preceeding Digression hath nothing new in it, being (as most of them are) but a meer begging of the Question, did *John's* Disciples still append to their Prayers the Form he taught them? Who told his H. this? Or is this a total laying aside the Lords Prayer, when we make it not to serve us for an Appendix, see *Pag.* 16. 17.

This Compassionat Gentleman, is afterwards pleased to offer the hand for bringing us back to the right way, after that he had bemoan'd our Straying; and for this Effect repeats the words of the Prayer, and gives us his Paraphrase, pag. 18, to 22, about which I need not be solicitous, seeing it belongeth not to the present Controversy. He himself acknowledges it was needless; for that the *Westminster* Assembly has given a much larger, and better, in their Answer to the Questions which Relate to the Lord's Prayer: And I am so far of his H. Mind, that I could too justly Tax some Things in it, of no very good Note; but that I am loath to digress too far from the present Controversy



verſy : Only I cannot omit to Represent  
 to him, 1<sup>st</sup>. That the Character he giv-  
 eth of other Prayers, ( excepting the Re-  
 petition of this Prayer ) viz: *Of Extem-  
 porary Conceptions*, pag. 18. about the  
 middle, bewrayeth much Profanity of  
 Spirit, and a ſad Eſtrangement from that  
 Exerciſe. I am very far from denying the  
 manifold ſinful Imperfections, which clog  
 and cleave to all our Religious Duties ;  
 and this in particular, and deſire, more e-  
 ſpecially to be humbled before God for  
 my own Deficiencies, and other Evils in  
 this kind. For which Cauſe, *He who alone  
 is the Lord our Righteouſneſs*, is ſo much the  
 more precious, in the Eyes of thoſe who  
 know the Loathſomenets of all their Ima-  
 ginary Righteouſneſſes ; and particularly,  
 for that His Religious Performances were  
 thoroughly perfect and unblemiſhed, while,  
 in the days of his Fleſh : *He offered Pray-  
 ers and Supplications, with ſtrong crying and  
 tears* ||, &c. Nevertheleſs, ſeing all ¶ Heb 5.  
 theſe who are privileg'd, and taught of 7.  
 God, to build up themſelves in their moſt  
 holy Faith, do likewise Pray in the Holy ¶ Jud.  
 Ghoſt, and that it is an undoubted privilege v. 20.  
 of all, and every one of the Lords Child- 21.  
 ren to Enjoy the Spirit of Prayer ; *Be cauſe*  
*¶ Ye are Sons, God hath ſent forth the Spirit* ¶ Gal 4.6  
 ¶ Roſ. 15

of his Son unto your Hearts, crying Abba Father, what shall be thought of Branding their Prayers, with the mean and abject Character of Extemporary Conceptions. Is their nothing of the Lords Word, and Spirit in them! Is not this his Covenant with them, *My Spirit which is upon thee,*

† Jcs.

21

and \* my words which I have put into thy Mouth, shall not depart from thee, &c.

† Zec.

12: 10.

And is not the Spirit promised, as a Spirit † of Grace, and Supplication. But not to insist, the Lords Testimony is most express, that the Spirit helpeth our Infirmities, and maketh Intercession for us, with Sighs and

† Ro. 8,

25.

Groans which can not be uttered; || And after all, is no more found in the Prayers of the Saints and may these Products of the Spirit of God have no better Character, then that of Extemporary Conceptions. The Believer knoweth that nothing can be acceptable to the Lord, but that which proceedeth from him, and detesteth the very thoughts of offering the Strange Fire of his own Conceptions, being persuaded, that no Man can call Jesus the

† Cor. 12.

13

Lord, but by the || Spirit of God. it is only the Lords sending forth his Light and Truth into the Heart, which bringeth the Sincere Worshiper to his holy Hill, || and to his Tabernacles. And in what is all this bettered

† Pl. 43,

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( if it were so as his *H.* Represents ) by a meer Repetition of the words of the Lord's Prayer, tho indeed Excellent ? 2ly. Pag. 22 in Paraphrasing the Petition *forgiving us our Sins*, he bringeth in Faith, Repentance, and Amendment of Life, together with *forgiving these who Sin against us*, as the necessary conditions for Granting it. And what doth his *H.* understand by a Condition, if he mean that whereof the performance giveth Right to some Benefite Craved thereupon, the Sense must be that Faith, Repentance and Amendment of Life, or good works, ( for what can he understand else ) give us a Right to Pardon, and thus we are propin- qued with black Poperie, at best, but a little Polished; and Taught a new Mould of Justification, by Faith, Repentance and Evangelical obedience. Or if he understand the Term in a looser, and more Large Sense, for a preceeding gift and Benefite, which ( in the Lords way of working ) hath an Influence upon the following; but so that all of them, are still, and only Fruits of the Spirit, I confess that great and sound Divines have spoken thus concerning *Faith*, the very Nature of which Consisteth, in going off from, and out of Self; but how come in Repentance and  
Amendment

Amendment of Life here! Doth the Sinner both Repent and Amend, and come for Pardon with this price in his hand; here's a Notable Marker indeed, but not the Gospel one, *which is without || Money & without price.* This Gentleman is of an opinion quite opposite to that of the Apostle, who † Ro 5, teacheth † the justifying the ungodly; but  
 5. in his Judgment, we must both Believe, Repent and Amend, before we can apply for pardon, or expect it. O Soul murdering project, which rendereth pardon of Sin utterly and forever impossible! But blessed be God who hath taught the poorest Weaklings that belong to him another way, and that Wisdom is Justified of all her Children. As to the mould of the Petition it self, I deny that it containeth any condition, but only sheweth that we have Incouragement to ask and expect the Blessing, when we enjoy this Testimony in our selves, that from the Heart we forgive others; for were it a condition this humbled and meekned temper, would have place before forgiveness. Thus the Assembly of *Wastminster* understood it, as appeareth from the larger Catechisme, and this furnisheth us with a new Argument against the use of this Prayer as a Form;  
 foras-

forasmuchas, Petitions of this nature, in name of a mixed Congregation, require cautious Limitation, that they may be consistent with truth, and the circumstances of the People, and not prove hardning, through a contrariety to the same, seeing it cannot be said truly in the name of a promiscuous multitude without Restriction, *we forgive them that Sin against us*, And our Prayers should suite both Persons and cases. Thus I dismiss the Paraphraze, having no more leasure to scann it further, and sincerely wish that the Gentleman may be better advised and furnished, if he attempt any thing more of this sort.

His 7th. Argument, Pag. 23, 24. amounteth in short to this, *viz. The Westminster Assembly used the Lords Prayer, because they opened it in their Catechism, and our Scots Assembly ratified that Catechism*; and hence, he taxeth us for discharging so material a part of Worship &c. as you may see there at more length. But what doth he intend by all this? Our Lord gave us this Directory, and might it not have been explained, tho neither used, nor imposed as a Form. And whoever intertained the least thought of Discharging the use of it? Is there no other



other use but by appending it to the Publick Prayers of the Church? Shall I tell him this for every Page of his Book? That the Assembly abstained from a Superstitious abuse, perverting this compleat Patern into a meer Form, they had Weighty Reasons, for which I am not Obliged to account; And though there wanted not Sufficient materials for a well founded Act; yet perhaps they thought it not Expedient too openly to Condemn a General practise of Forreign Reformed Churches.

His 8, & 9, Arguments, pag. 25, 26, 27, taken from the Commission of the Apostles, viz. *Go teach all Nations. &c.* And the Love of God in giving this Prayer, &c. Are like the rest, viz. a meer Begging of the Question. I easily Answer, that we lay it not aside, when we Pray after that manner, and use it as a Directory: Besides that, the words may be used, and we use them, tho not by way of Appendix which the Lord never Imposed. And though the Direction Say, or Command (if they will) should be taken in the Strictest Sense, and the very outmost Extent, our Adversaries themselves can alledge it to have, must this needs be the meaning, only conclude your Prayers with

with these words ; and when ye use them, see that ye never mingle any other with them, though likewise words of the Spirit of God, Recorded in Scripture ( as Rendered into more known Languages, ) and given us to be used in Prayer, as *Hos.* 14. 2. and which it pleases him to bear in upon the heart accordingly. Who impowered any Creature thus to impose upon the Spirit of God ? Sure the Lord Jesus himself meant not to astrict us to the Letter of the words, seeing himself Representeth it diversly, as said is.

Our Author is pleased, after a modest preamble, to put some Catechetical Questions to us, from pag 27. to 37. Inclusive, and for my part I should not Disdain to be Cathehized, but must say, that it is the more uneasy in the present case, because his Questions signifie nothing to the purpose in hand.

His first Question then is, suppose some pious Christians or Ministers of the Episcopal Perswasion, ( and he Judges that there are many such, for the Curats have their Large share of his Charitable opinion ) should put up a Prayer in the name of Christ with Faith, Reverence, and other Graces, &c. and Conclude with the Lords Prayer, would the Angel of the Covenant Refuse

to add Incense to it on that head, &c.  
*Answer,* I heartily wish they may put forth many such Prayers; Sure the profane of the Land who Generally are of that Set, Employ themselves very little this way, and many of them have not so much of a Form, as to Distinguish them from the most Barbarous of the Heathens. But to what purpose serveth all this? If he In-  
 ferr that the Lord Requireth our Concluding Prayer with these words, because some Prayers thus ended, have been accepted. I shall Adventure to Turn Carechist my self, and say (for my Turn,) suppose some pious Presbyterian Ministers or Christians, should Pray after this manner, without Repeating the words at the close, I hope he will not deny, but that they may find acceptance through Christ: And hence, I might In-  
 ferr the quite contrary Conclusion on the very same Ground. Whatsoever may be of this Debate, it is certain in General, that the Lord, for his own Names Sake, hears the Prayers of his Children poured forth in the Name of Christ, Notwithstanding many faults that follow them; and if none were accepted but such as are not faultie; no meer Man could ever be heard. But you may (my Indear'd Friend) be Justly outwearied, as I am also, with such pitiful Stuff.

His 2d. Question is, were all the Prayers before the 49 unacceptable, because thus Concluded: And I Retort, were all the Prayers since that time unacceptable, which had not the words of the Lords Prayer subjoin'd? are the Prayers of the Apostles unacceptable, particularly *Acts 4, 24, &c*

3ly. He poseth us, will any Man or Judicature say, that the using in publick a Form of Prayer Compos'd by Christ is Superstition? &c. *Answer*, No indeed, if it be used according to his Prescript. But still he presupposeth what is under Debate, that our Lord impos'd it as a Form, & requireth the concluding of publick Prayers with saying it.

4ly. *Is it modest*, sayeth he, *for the Presbyterian Church of Scotland, to differ from other Churches, Geneva not excepted, which was greatly assistent in the Reformation? &c* and addeth, that no man is allowed to Preach the Gospel there, but he who concludes his Prayers with Repeating the Lords Prayer, although they impose not other forms. *Answer*: We must in this, with all dutyfull respect, humbly differ from them. No Creature may impose in worship, where the Lord himself hath left an unhampered freedom. Besides, seeing they do not require, that every Prayer should be summ'd up thus, why one more than another? And

why are we not left in the one and other to the conduct of the free Spirit of God, according to his word, but of this before. And if it be immodest in us, to differ from them, surely they are not behind with us, who (as he representeth) question our Christianity it self, because of this different practise, of not concluding our Prayers as they, tho otherwise we use both matter and words: see pag 30. *can these Presbyterians be Christians?* But I crave his H. Pardon to Judge they are more Charitable than to think or say so. His 6. and 7. have nothing materiall in them (as truly none of his Questions have) for the *Assembly* 49, I spake of it before: And as to what he adduceth from the *Westminster Catechism* there's nothing in it that hath any tendency towards imposing the appending this Prayer, as a form to the Prayers of the Church.

The Words in Answer to that Question in the larger Catechism, viz. *How is the Lords Prayer to be used?* Are as follows, viz. *The Lords Prayer is to be used not only for direction, as a Patern, according to which we are to make other Prayers, but may be used as a Prayer, so that it be done with understanding, &c.* And in Answer to the preceding Question, we have



a further account of the sence of that Venerable Assembly, in these words, viz. The special rule of Direction, is that Form of Prayer which our Saviour Christ taught his Disciples. Neither do they carry this further in the Directory than a simple Recommendation, to use it in the Prayers of the Church. Thus all is of a peice, and far enough from Imposition; but our Antagonists are so full of their own Notion, that they can conceive no other use but their own.

His 7, 8, 9 and 10 Questions may be casten together, viz. *That we have as good warrant for using the Lords Prayer, as for Infant Baptism, and the Subordination of Church Judicatories (to which his H. appeareth to be no great Friend) that we teach our Children this Prayer; and that the Assembly 49 (which he can never digest) could not warrantably omit this Prayer, because both lawful and Expedient. I add his 11. viz. That it is a part of Christ's Sermon on the mount, and therefore not to be layed aside. And his 12. viz. His comparing the two Commands, when ye Pray, say; and go Teach, and Baptise, &c. All which proceed on the constant mistake, as if the Command or Direction, say, could not be obeyed but in their way. He sub-*  
joineeth

joineth Pag. 35. *The necessity of some Form, at least of this, towards uniformity, and maketh no small noise about the mistakes, and Tripping Impertinencies which he had observed, &c.* But why all this Stir? Are there no tripping Impertinencies to be found in the Prayers of his dear Prelatical Friends, who are in use to say the Lords Prayer: But it seems the Repeating of the Words attoneth for them.

At length he concludes, as having said too little by saying too much, seeing the command in the 11 of *Luke* is sufficient, &c. And I am indeed of his mind, that he might have spared all the rest, which hath only given you the trouble of reading, and me that of Transcribing the heads of many particulars, nothing to the purpose; and seeing I examined what is adduced from that place before, I need not repeat it again.

Finally pag. 37 about the middle, and 38. 39. he Catechiseth us in another manner, and that without any Apology. I incline not to repeat what he sayeth, but refer you to the *Essay* it self. The drift is manifest enough. *viz.* A strong itch which the Gentleman hath after a greater liberty to the Prelaticall Clergy, because of what he alledgeth of their respect to

this

this Prayer, with a proposall of methods to the Government for straitning us, either to Submit to an Imposition, for which we see no sufficient warrant; or in case of Reluctancy, to expose us to Suffering one way or another, to which I shall give no other return. save that as I do not find that the zeal of that party is so great for Her Majesty that she is much concern'd to be so favourable to them, as this Gentleman would have her to be; so I cordially Joyn with others of this Church, in thankfulness to God, for the great liberty which we enjoy under the protection, and benign Influence of Her Majesty's Government; and Pray that the Council of these, who would project an unwarrantable straitning us in any Religious concern, may be turned to Folly. And whatsoever be the disposement of unerring providence, I hope that the Presbyterians of this Nationall Church, shall be taught of God to render the liberty where with Christ hath made them free, with all humble, and due deference to the higher Powers though so, as through Grace, to keep their Consciences void of offence towards God, and Men, howsoever pungent their tryals may be from a Malignant party in the Land.

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As to the Objections: I accept what he sayeth pag: 42 viz. That the French Divine Monsieur D' *Espagne* considereth them Learnedly, and accurately &c. And seeing what he hath touched of that sort is also proposed by the foresaid Divine, upon the matter, I shall defer it till we reach that length. For what concerneth the *Appendix* consisting of two Letters, one to the several Moderators of the Respective Ecclesiastical Judicatures, & the V.R. the Moderator of the then Ensuing General Assembly. And another to the Reverend Master *Meldrum*. It were but officious for me to intermeddle, they can speak for themselves. I proceed then next to take under view what Monsieur D' *Espagne* representeth, who is pleased to Answer divers objections, which he proposeth in very few words, and not with that Candour which were Requisite, and in the strength which some of them, at least, would have been found to have, had they been better managed. For my part I might reckon my self little, if it all concerned about one or other of them, seeing I am not obliged to vindicate the Arguments of any, except in so far as I sincerely look upon them to be valid. Notwithstanding seeing I have already Dipped so far I shall not decline to impart my

Answers

thoughts both of the objections, and Answers; although the just decision in this debate hath very little Dependence either upon the one or the other. I began with this Learned Author in stating the Question before I encountered Sir *Hugh*: Nothing of this needeth to be here returned. He afterwards proposeth the objections in bulk *Pag. 9.* and in part of the 10, and giveth some general Answers to them all, which (sayeth he) strike at the Root of most of the Objections of his Antagonists. I shall very willingly trace him there; only I must again repeat somewhat concerning the state of the Question, because the most of what he sayeth is beside the mark: Pursuant to which, I must Represent, that our Author in the whole of his dissertation, runneth upon a Triple mistake. 1<sup>st</sup>. That his Antagonists have quite laid aside the Lords Prayer, and own it as their Stated Judgement, that the Words thereof are not to be used in our Prayers. This aspersion I took off before, and incline not to repeat. 2<sup>ly</sup>. That no obedience to the command or Direction, *viz. When ye pray, say,* can be given, except the very Words be repeated constantly in some of the Prayers of the Church ( for they themselves require



it not in them all) and no regard is had to any use of them whatsoever, to which the Lord may direct, in a secret or more private manner. This our Antagonists still presuppose, but prove not. 34y. That in particular, the Lord requireth that the Prayers of the Church should be concluded with the coninual Repetition of these Words, and nothing must serve, except they be appended, as if it were a profanation to use them any other way, even although none of them were omitted. Thus I might rest satisfied with one general Answer, to all that our Author sayeth, viz. *That he still presupposeth that which is in debate, and pointeth his arrows against an adversary, which he hath set up to himself.* And truly I would be loath to detain you further (dear Friend) were it not that our Adversaries would triumph, if their Champion were not attacked more closely: I shall then Adventure, although the Fabrick needeth not affright us much, seeing the foundation is naught.

Let us now view his general Answers to all our Objections, *Pag. 10, 11, 12, 13, 14, &c.* which are these in summ. *The Lord prescribed set forms under the Old Testament, to be Repeated Word by Word, such as the form of blessing the People,*  
 Numb:

Numb: 16 ( it should be 6. 23. 24 &c. )  
*The Form of Thanksgiving, Deut. 26. The Prayer and Protestation at paying the Tythes, Deut. 26: The form of Prayer, at lifting and setting down the Ark. Numb. 10. 35 36. As also the Psalms; and he insinuateth that each company of singers, was tyed to certain Psalms, and all adgeth that the 92 was Sung every Sabbath.* You may see the rest in the Author, for I weary to Transcribe him. To all which I rejoin 1<sup>st</sup>. That nothing of all this militateth against us, I know no Presbyterian against using the Words of the Lords Prayer, as it may please the Lord to direct. 2<sup>ly</sup>. Nothing of this hitteth the mark: I hope he will not say, at least, he proveth not, that the Lord did intirely confine his People to the Prayers, and Praises mentioned. Will he say that no other Words might be used at the lifting and setting down of the Ark, than these which are mentioned? Was there no more of worship but the Repetition of the Words named at the foresaid Solemnities. But not to contend with him on this head, whereof I know but very little, and cannot be positive about it. I Represent, 3<sup>ly</sup>. That it reacheth not the matter under Debate; it cannot be alledged, that the Lord's People (under that Dispen-

sation) did first pray or praise for the same things, signified by these words, and then concluded all, by appending the words themselves, which is the Use our Antagonists make of the Lord's Prayer. The most that can be alledged is, that the prescribed words were to be used; but there's nothing here to favour the controverted Appendix. We are far from being against using of the Lord's Prayer, but who taught to Append it? 4/y. Some things he insinuates and Asserts without Proof, as, that the Singers were ryed up to certain Psalms, and that the 92 Psalm was sung every Sabbath-day: there's no more in the Word, but that it is a Psalm or Song for the Sabbath-day, and was no doubt then sung: But why pray, every Sabbath-day at that time, more than now. 5/y, I wonder why he calls the Psalms, Forms, where the Variety is to very great, and suiting all the several cases, and Exigences of Exercised Persons, and the Church of Christ; especially seeing we are not astricted to them, but may freely use the other Scriptural Songs, and pray and praise in our Addresses to the Throne of Grace, as it pleaseth the Lord to give both matter and words. I still understand by a Form, or an unlawful Form, a giving way to the Imposition of the

the constant Repetition of the self-same words, which maketh them at length to be common, and little esteem'd by our corrupt Minds. 6/y. He hath likeways a most profane Expression, concerning Prayer without a Form, viz: the designing these Prayers, *Extemporary Effusions*, of which I shall say nothing, having spoken of this Head before. 7/y His arguing from the manner of Worship under the Old Testament to the New, is very weak and inconcludent: Would our Antagonists introduce the rest of the Institutions likeways? what if somewhat of Form be reckon'd up among other things peculiar to that Dispensation, while the Church was like an Heir under || Age. This is his main Strength, what Remains will be dispatched more easily. The first Objection he is pleated to Father upon his Antagonists, (for it is none of mine, as he proposes it, neither do I know of any who ever used it in that manner,) is, that we should not Confine our Selves to words. And he Answers, 1<sup>st</sup>. That this Maxime cannot hold universally, because in Reading, and Translating the Bible, we must keep close to the Letter. 2/y. That though we use other words in Prayer, we must not Exclude the Lords words.

¶ Gal 4.  
12. &c.

¶ c. see

*Ec.* see the Vindication pag. 16, 17. and what is all this to the purpose? who ever did plead for Excluding them; but if he had given us Justice, and proposed the Objection in its Real Strength, it would have been manifest that he Answereth it not, viz. where the Lord hath left us freedom, according as it may please him by his word, and Spirit to direct, no Creature may impose upon, or confine us; But he hath left us Freedom in this case: *E.* That he hath given us a well Regulated Liberty, I instruct from thence, viz: *That he who prayeth in the Spirit, knoweth not what to pray for, \* he ought, until it be given him;* but referreth entirely matter and words unto the Lord, without prescribing or limiting. Whereas our Adversaries have always both in Readiness, to be still said at a certain time, and without fail. And here I impeach them, for confining the Spirit of God; for who taught them, that the Lord's Spirit will always direct to these very words, at the Close of the Prayers of the Church, to be also verbatim repeated precisely at that time? Or if we take it thus, viz: No Power on Earth may lay on us a Confinement, without Warrant from the Word, whether by Precept, Example or any other way. But

\* Rom.  
8, 26.



to oblige us still to conclude the Prayers of the Church with these words, is such a Confinement: *E.* This is the true Objection, which he neither proposeth nor answereth.

His 2<sup>d</sup>. Objection, is that by so valuing the words, it is to be feared we make an Idol of them. And to this he giveth several Answers, which you may view pag, 18. 19. For my part I am little concerned, either about his objection, or Answers, as he thought meet to shape them to his purpose: The objection as I would propose it is thus, *viz.* He who directly thinketh, or practically carryeth, as if the Repetition of these words, at the close of every Prayer did make some Reparation for what was amiss, at least in point of Infirmity, and foundeth his expectations of being the more acceptable, because he sayeth these words precisely then, and in that manner, such an one I say maketh both a superstitious, yea, and an Idolatrous use of this Prayer; seeing he putteth it in the Room of Christ. And that this is not only the Native tendency of the use our Adversaries make of it, by concluding their publick Prayers with these very words, but likewise owned by them: I noticed once, and again

again above. Now though he say nothing to the Argument thus proposed, yet I shall take notice of somewhat in his Answers, which belongeth to the purpose. 1<sup>st</sup>. The words (sayeth he) of Institution in Baptism and Consecration in the Eucharist, are lyable to the same peril, and must we therefore lay them aside? what then? who ever Dreamed of laying aside the words of the Lords Prayer? but who gave them Authority to astrict us to their way of it? We use the words of Institution, and Consecration, as aforesaid, and have good warrant to do so, yet do not Restrict ourselves (because the Lord hath not restrained us) but that we may explain, and Accomodate them, as it may please him to guide, and Respective cases require. And will they allow us the like use of the Lord's Prayer; for my part I shall make no difficulty about that use, neither know I of any Presbyterian otherwise minded. 2<sup>ly</sup>. As to what he alledgeth, that there's the same hazard in any other Prayer, I cannot Reach what he meaneth: Sure we do not Repeat a form of words in our ordinary Prayers, or at least allow not any Imposition of this sort, and therefore I can make no good Sence of what he Speaks of a newly contrived Form: Do any of us bind  
either

either themselves, or others, to the words unto which it may please the Lord to direct them in Prayer? assuredly ther's Life, Power, and Sweetness, in the words which the Spirit of God Suggesteth; but if meer Novelty or any thing else Tickle, in this Regard, this is a piece of Silly, and Wicked Vanity, and Idolatry which we abhor. But I must say, that the Reflecting, and Aspersing Strain of his words, bewrayeth little acquaintance with the Exercise, to say no worse of it. The rest I pass, being nothing to the purpose.

The 3d. Objection he putteth in our Mouths, is proposed by him in a most Invidious manner, as if we would make Christ Contradict himself, because he Condemneth vain Repetitions, and that their use of the Lords Prayer is a perpetual Repetition. See Objection and Answer from pag. 19 to 22 I shall not Regard the Palpable Malignitie of such a Treatment, nor the profane Mockry which is Inserted into his Answers. viz. *The Minutely Reiterated Sighs of Modern Zealots*. Such who may Hypocritically affect such things, Let them Answer for it. But a Sarcastical Taunting of the Sincere, in this manner, bordereth very nearly with open Blaspheemie, seeing the *Spirit of \* God maketh Intercession for*

*us, with Groanings which cannot be uttered.*  
 As to what the layeth of Prolixity in Prayer, like a long Winded Preachment; as I Detest his Reproachful Strain, so I shall freely own it, that I am not for too great a length in Social Prayer, or any part of Worship in that sort. But not to enter upon the Skirmishing Noise he maketh against a Puppet which he was pleased to raise, and set at the best advantage for his battering it. The true State of the objection is. *viz.* It is a Superstitious, and vain Repetition, after we have Prayed for the things contained in this Prayer, still to Resume, and Conclude with the words of the Prayer. Why are they not used rather in the very time when we ask the things? And why should we ask the same things over, and over again, by way of Appendix. And truly I find nothing in his Answer which toucheth the Obj: in its true State. None of us are against the Repeating, sometimes the same or the like words, when Flowing from a Holy, and humble Earnestness of Wrestling. As to his Reviling Charge against our Devotions, as Built upon Repetitions, I am not Ignorant of the wound Levelled against the Sincere, by such a General, and unlimited Challenge, but shall be Silent. It is a Christians part,  
 when

when Reviled, not to Revile again. But not to insist on this Frivillous Scuffle, I say once for all, that all the Water of the Sea will not cleanse the perpetual Appending of the words of this Prayer to the Prayers of the Church, from a vain Repetition, except it were made out, that the Lord Requireth it.

The two following Exceptions, our Author is pleased to put some way together, for that the same or the like Answers ( he Judgeth ) may serve both, viz. That during Attention to the Lord's Prayer, the Mind will be Diverted, and good thoughts go astray, and that the Spirit should be at Liberty, and not pent up within the narrow bounds of a formulary. See further, pag. 22, 23, 24, 25, I am not concerned with his Man of Straw or his Tossing, and Tating of him, nor shall I say any thing of, or Resume the Contempruous expressions which he is pleased to use, concerning Praying without a Form, of which before. It is beyond doubt, that we have unstayd Hearts, much inclined to wandering; nor can it be reasonably questioned, but that a well Regulated variety, is, through the Lords blessing, a desirable mean for fixing them. But to come more closely home, I Argue 1<sup>st</sup>. Thus, no humane Invention, or Superstitious Imposition, can

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cure Heart Maladies: But imposing a necessity of concluding still the Prayers of the Church with these Words, is such. *E. 2dly.* A becoming variety, is a pleasant mean for preventing of wandering, and most suitable to the very nature of Man, as a Rational Creature: But the imposing without warrant from the Lord, a necessity of Repeating still the same words, is contrary to this variety. *E. 3ly.* It is an inaccountable presumption, to restrain and straiten that Liberty which the Lord hath given; but the imposing a necessity of appending still the same Words to the Prayers of the Church, is such a restraint. *E.* What he speaks of humane Effusions or Composures, and of the Difficulty or Impossibility they are under, who Pray without a form, to find any one concurring or Unison with them, doth only discover the dreadful Estrangement of prophane Spirits, from Praying in the Holy Ghost: The meanest Child of God knoweth and experienceth the breathings of the Lords Spirit by the Word, drawing forth one to speak, and others to join in this important duty, in a great agreeableness to their cases; and pleasant Harmony of Exercising Faith, and the other Graces of the Spirit, under the like influences

influences, though brutish Men know not, neither do Fools understand this.

His 6th Objection Pag. 25 is, *The Lords Prayer, Descendeth not to particulars, as occasion requireth: And in Answer, he giveth us some scoffing expressions, concerning such as are clogs, and particular in Prayer, and representeth it as a strange kind of thing, and that which is not every Mans Talent; and mustereth up a deal of difficulties, from the Impossibility of mentioning every Sin, and mercy, in Confessions, and Thanksgiving, &c. with more such Impertinent stuff. And what meaneth he by all this? who ever thought or said, that we could mention all our necessities? may we therefore condescend upon none of them? I refer it to any Ingenuous Person, who knoweth what Prayer is, can they be well acquainted with it who speak thus? And is it a strange thing, almost in the Class of Impossibilities, for an exercised person to put his Finger upon the Sore, or to pray in a Suitableness to the Circumstanced case of particular Societies? Sure the Strain of Scripture and Experience of the Lords People in all Ages, according to it, putteth this out of doubt. But sayeth he ) we cannot mention all. What then? Poor Beggars cannot sum up all that*

Rn 26,  
Jud v.  
20 21,

that they want; but may they not be particular as their several pinches are: But here's the Mystery, we must conclude our Prayers with this Supplement, to amend their Lameness. It is impossible for us to compile a Prayer (a Profane expression we expect our Prayers from || Heaven, and abhorre this compyling or Spinning them out of our own Bowels) including all particulars therefore we must use this which is comprehensive of all particulars. I grant all, we must use it, I acknowledge, and bless the Lord with my whole Heart, that we have it, and other Prayers recorded in the word, both more general and particular; but that the Lord requireth the constant repeating of these words as a supplement in the close to amend the Lameness of the rest is but a superstitious and Anti-Evangelick Invention.

The 7. Objection p. 27. Is, We no-where read that the Apostles said this Prayer. This, sayeth he, is a Negative Argument, and therefore inconcludent in matters not Fundementall, and addeth some instances, we read not of the *Israelites* their keeping the year of Jubilee, and yet they did it, we read not of the Apostles Baptizing in the Name of the Father, Son, and Holy Ghost, and yet doubtless they did so. But

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my Argument on this head, is intirely contrary. *viz.* The Apostles of Christ obeyed their Masters Command, with a reference to this Prayer, they followed the pattern, and directory, with full Exactness, but did not append these words to their Prayers, therefore the constant subjoyning of this as an Appendix is not that use which the Lord requireth. We have a goodly Number of Prayers power-edfurth by them, set down in the \* word, and such as were uttered one most Solemn occasions, and yet no vestige of adding the Controverted supplement. Sure, according to our Antagonists, the Appending of the very words is the main thing, and therefore if they did append them, it would be but a lame Relation which setteth down their Prayers; and yet mentions nothing of the very principal part. Hereupon, seing the Blessed Word is full, and it were blasphemous, to give way to the least Jealousie of Difficiency in it: And diverse of their Prayers are set down in this word, without the least shaddow of Annexing this Appendix? We have no Ground to judge that they did so. As to the Instance, that we Read not of their Baptizing in the Name of the *Father, Son, and Holy Ghost*; for this only runs parallel

\* Act 1,  
24. 25.  
& 4 24.  
31 Eph  
1 17. 18  
19 & 3.  
13. 15.  
16, &c.

1el. Some question; whether the Command, *Baptize in the Name of the Father, Son, and Holy Ghost*, doth necessarily require a Naming of each Person distinctly, and understand it, as signifying both the Authority Enjoyning them, and holding forth who He is, unto whom we are to be Devoted in Baptism; and if any Person be nam'd, all are understood. Thus *Baptizing in the Name of the Lord Jesus*, was the same as if all the three Persons had been Named; as in Prayer, when any one Person is mentioned, *one God in three Persons* is understood. But when afterwards the whole Face of the Church was overspread with Direful, and Damnable Heresies, Denying the Trinity of Persons, it was needful to mention the three Persons Distinctly, and continueth to be so, because of the abounding of *Socinians, Arminians* and *Deists*. But I insist not on this. His 2d. Answer hath nothing in it, but a meer Begging of the Question. For his 3d. viz. The Apostles were indued with a Spirit which directed them in Praying, & Preaching, &c. See pag. 28. I Reply, that though we will be very Loath to Compare with the Apostles, yet the Spirit of Prayer is a Privilege common to the *Lords || Children*, and his sweet Conduct both preserveth from  
Straying

|| Gal 4.6  
Jud v. 20  
21



Straying, and Recovereth them when out of the way.

His 8th, Objection Introduceth us, as Representing by way of Question. *viz.* This Prayer is propoled by the two Evangelists diversly, and the one omits what the other hath. How then must we say it? whether as in the Evangelist *Matthew*, or *Luke*? And this Demonstrateth that our Saviour never Intended we should adhere to the words of this Prayer. I Answer, our Author gaeth very Loosely to work in the whole of this Controversy, sometimes attempting to prove one thing, sometimes another, and ordinarily that about which his Antagonists move no Debate. Thus in Answer to the Objection now in hand, he Represents, that the words of the Institution of the Lords Supper are differently Related by the Evangelists, and the Inference were absurd thereupon to Reject our Saviours words. See more to this purpose, *pag.* 29, 30, 31. And whom opposeth he, who of us did ever plead for Rejecting our Lords words? We abhorre it as a most Iniquitous aspersion. I Reform his Argument thus, *viz.* That which our Blessed Lord expresseth in a Lovely, and Edifieing Varietie, he hath not Required of us still to Express in the same

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words,

words, and after the same manner; but our Lord hath expressed this Prayer in such a Varietie E. or thus. What our Lord was pleased to Represent in different words, no Creature may Impose upon us, still to Express by the same. But our Lord hath Represented this Prayer in different words, E. The same holds, (that I may obviate an other Argument which our Author hath not,) as to the Apostolical Benediction, (wherein the claim to a continued Repetition of the same words might be Strong; because they were made a token of Genuine Epistles,) and yet a Lovely Varietie both in words, and matter is used, as will appear upon a Review of the beginning and Conclusions of these Epistles, wherein they are contained; which I desire may be Inspected wholly, to set this in due Light, (for the adhibiting the same words once, or twice will not Incurr an Imposition to use them constantly, Especially seeing the Apostle *Paul* || maketh  
 3. 17. them a token of his Epistles,) neither is every Epistle Concluded with them, but some of them with a *Doxology*, some with a Salutation, some without either, and still with a great, and most Edifying Varietie, Remote Enough from any shadow of Imposition. But our Author gives no Answer

swer to this or other objections in their true State.

His 9th. Objection, as he was pleased to propose it, amounteth to this. *viz.* that the use of this Prayer inferreth a grosse absurditie. in it we Pray for our *dayly Bread*, now if a Man were to Dye, either in his Bed, or upon a Scaffold, it were very improper to him to Petition for Bread, which he no longer needs, &c. To this he Replyeth in seven divers particulars, which you may view *pag.* 31, 32, 33, I think it not worth the while to resume them, seeing I rackon my self very little, if at all concerned with the objection, as he states it. Only he again asperterh us, as if we were for a total abstinence from this Prayer. But to deal in due Candour, and to give him all Justice; yea, to concede the very utmost that may be granted on the head, I shall not deny but that the Petitions of this Prayer, may suite the case of several dying Persons, altho I cannot yeild their sounding well from the mouths of Vile, Impenitent and Dying Malefactors. Neither do I move any doubt about the Truth of his seven divers Answers. As to the matter of them; the mistake lyeth in this, that neither his Objections nor Answers are much to the purpose.

I propose it in another manner, *viz.* These words, whereof some do not fully agree to ~~part~~ in cases, without due Restriction, are not imposed by the Lord, nor to be imposed by Man, as to a constant Repetition without variation, but such are the Words of this Prayer. E. The major I think needeth not much probation, for in Prayer, we have to do with the Searcher of Hearts, and must be fully Ingenuous, both in matter and Words, which beyond doubt, should be agreeable to the Respective State of Persons and things. The minor is evident in it self, seeing the case of dying Persons, especially Malefactors, suiteth not the Petition very well, *viz.* *Give us this day our daily Bread:* and assuredly but few then may say in a consistency with truth, *we forgive them that Sin against us.* And the evidence is such, that our Author doth not deny it, as to *Daily bread,* see *Answer 5th Pag. 32.* And in his *4th Ans. ibidem.* He acknowledgeth that the Prayer is to be understood always conditionally, in case we have further need thereof, &c. Hence, I argue, Prayers which are to be understood always conditionally, may, and in some cases ought to be expressed conditionally, to prevent mistakes or presumption, whether

ther' in our selves, or others: But this Prayer is to be understood always conditionally, as the thing is both manifest in it self, and granted by our Author. *E.* And to bring it more closely home, I argue, *viz.* That Restraint, which wholly secludeth the Expression of Conditions sometimes necessary to be exprest, cannot be from the Lord: But a constant Repetition of the self same Words without Variation, is such a restraint. *E.* It is a peice of Tyranny (may I so designate it) in our Antagonists over the Consciences of Men that they plead for, and would impose such a saying of these Words, as cannot allow an Application of them to Respectively circumstanced cases. If it be said, that they allow this in the Prayers which we premise; but we must not vary in Repeating this Conclusion; Pray what reason is there in the World, after we have asked things conditionally, again, to ask them without mentioning the condition.

The 10th Objection is, *viz.* That divers are so stated, as that they cannot with truth say, we forgive them that sin against us, being full of Vindictive Thoughts, which makes this Clause really to contain an Imprecation. See more pag: 33. And the Learned.



Learned Author adduceth divers Truths in Answer to this, wherein I cordially agree with him, *viz.* That the Power of Rancour and Malice, hindereth from putting up any Prayer whatsoever; and that as the Forgiveness of Sins is a necessary Suit in Prayer, so the Power of Malice hindereth from asking it: *If thou bring* **Mar 5, thy Gift, &c.** As to what he sayeth, of **23. & 6** the Forgiving our Neighbour, it's being a **15. 1** Condition, was considered before. See **Tim 2 2.** further Pag. 33, 34, What he addeth, of a Tendency in us to Strike at the Root of a Prayer, is but an invidious aspersion. Afterwards he seemeth to grant that this Prayer doth not suit the state of these who are intirely poss.essed with a Spirit of Revenge See pag 35. and 36. but pleadeth strongly for the use of it by others are the same Persons when their Anger is allayed, and then tumbleth into the old mistake; as if we Judged it unlawfull to use the words of this Prayer, concluding his Answer by Pleading. That Ministers should say it in the Name of others, and not accommodate themselves to the peevish Passions of a few. This, he sayeth, is the Prescription of our Saviour. See his own words at more length, pag. 37. As to all this, I might Remark several Mistakes, but I pass them, and shall only

only take notice, that though all were granted, he inferreth nothing of what is controverted in the present Case, viz: That these words must still be used in the Prayers of the Church, and conclude them, as aforesaid. The utmost he proveth is, that the words of this Prayer may be used, and are not to be laid aside, which we cheerfully grant. But to come more closely to the Objection, his Answers do not meet with it, if rightly stated, viz: That which the great End of the Lord's Honour, and the Edification of the Church requireth to be expressed with due Caution and Restrictions, should be managed in that manner. But to say in the Name of a mixed Society, we forgive them that sin against us, requireth such Caution and Restrictions. E. No doubt will I think be moved as to the Major. And the Minor I instruct from the Restrictions, which our Author suggesteth in his several Answers to the Objection. Hence, the imposing a Necessity of Repeating still the self-same words, without the Restrictions which the Lord himself hath given, cannot be of Divine Institution.

The 11 Objection which he Fathereth upon us, is, that we comprehend the Substance of the Lord's Prayer in our Devotions

tions, and paraphraze it, which is one, upon the matter, albeit we have not the same Expressions. To which he answereth, that we may use the very words, as well as the Equivalent, and that it is proper to repeat them, for shewing the agreeableness of our Comment: Besides that our Paraphrases cannot be reckoned of equal Authority with the Scripture; and he proposeth an Objection to himself, *viz. That, at this rate, we should use no other Prayers but it; and Answereth, that we may Paraphraze the Lords Prayer by other Prayers, but are not forbidden to repeat it directly as it is set down.* See these heads at more length, pag. 38. 39. To all which I rejoin 1<sup>st</sup>. That he concludeth not the point under debate, *viz. That our Lord imposed the constant Repetition of these Words, and to conclude the Prayers of the Church with them.* All that he Adventureth to say is, *That we are not forbidden to use the Words Directly as they are set down.* But are we commanded to repeat them constantly? Our Author varies strangely, which is no Argument of a good cause; sometimes he concludes one thing sometimes another, but seldom hits the point. 2<sup>ly</sup>. He maketh here, and elsewhere a great deal ado, about making Prayers, commenting

Commenting, Paraphrasing, and the like, which, to say no worse, discovereth but slender Acquaintance with the Duty; and I must be so 'stee, as to tell them who plead this Cause, that the Lord's Children who are privileg'd with the Spirit of Adoption, do not only disown, but detest their own Composures, Paraphrases, Comments (and whatsoever else they are pleased to call them) in pouring out their hearts to the Lord. *We know || not what to pray for as we ought.* We are not to bring any thing to the Lord, but by Faith, to attend upon Him, for Matter, Frame, words; and every thing? And I humbly judge, that such as know this, would speak in another Dialect. 3ly. Seing he so fairly alloweth a Praying by way of Paraphrase or Comment upon the Lord's Prayer: I Retort the Argument, viz: He who prayeth by way of Paraphrase or Comment, must use the words in a way best suited to that End: But a prefixing of the words, or carrying them alongst with the Paraphrase, is the way best suited. E: And thus our Author, if he concludeth any thing, concludeth against the Annexation: For sure it were a preposterous way of Paraphrasing, and contrary to common Sense, never to mention the words

A a a paraphrased

paraphrazed upon, till we have done with the Paraphraze. Thus our Author hath given a Handle against himself, and these of his way, unto any who may be pleased to use it.

Our 12 or last Objection (saith he) is, *viz: The words of this Prayer were dictated for a Pattern of Prayer, but not to be used as a Prayer: they were intended for a Directory, not a Set Form; and representeth that we value our selves upon it, as discovering therein a great deal of Subtilty: and giveth us his Answers* pag. 40. 41. wherein he maketh a great deal of Stir about what no Person denyeth, for what I know: *viz. That the words of this Prayer are both a Prayer, and Directory, and may be used both ways; and insisteth, that the People should often hear this Formulary, that they may know by what Rule to square their Devotions: and insinuateth a Comparison betwixt us and the Antichristian Church of Rome, for that they suppress the second Command, and we the Lord's Prayer. As to the Objection it self, it is none of mine, nor do I know any of our Communion that ever us'd it: Yea it is contrary to our stated Judgment in the Main. And as to all he considereth in his Answers. It is the Imposition of a constant Repeating the*

*words*



Words, and Appending them, as aforesaid, that we deny and oppose. As for his odious comparing us with the Church of *Rome*, we are little obliged to the Charity of these who thus asperse us: Do we suppress this Prayer who have an exposition of it in our Catechisms, not Inferiour to any that ever was given; and open it up both in doctrine, and Catechizing, besides the use both of matter and words in Prayer, as it pleaseth the Lord to direct unto them? And though for my self, I humbly acknowledge much inaccountable deficiency, as to the keeping of it in a believing, Spirituall, and Savoury Remembrance, yet there is no cause to asperse our Church in this manner. And seeing he puteth me to it, though I be far from comparing Forreign Reformed Churches with the Antichristian Synagogue of *Rome*. Yet I must say, that not only are they destitute of warrant, in imposing their way of keeping of it in Remembrance, as if no other could avail without the same, but likewise that Scarce any use of this compleat Prayer could have been fallen upon, more prejudiciall to, and diminuent of the just regard we owe to it, than a constant Annexation of it as a form to the Prayers of the Church

and otherwise (especially if this be imposed as necessary) for besides that the attention and Concern (if any Warmth of this sort have been) are frequently Blunted before we Reach the Appendix, the Tendency, chiefly through our Corruption, of an unwarranted and constant Repetition of the same words, and at the same time towards the thinking the more Lightly of them, is so manifest and Lamentable, Experience, even in the most Desirable Reformed Churches, hath so far confirmed, that it were no breach of Charity to say, that these Impositions have Devolved with many into an use at once, both Superstitious and Superficial, Symbolizing (in diverse Regards at least) with the Popish abuse in their Superstitiously Ingeminated *Pater Nosters*. And thus I have done with the Objections.

His Conclusion is of a Piece with the rest, and Runneth upon the same Mistakes, seeing throughout the whole, he attacketh us as abandoning this Prayer, which is a meer calumny as I have again, and again Detected. For his Paegerick upon this Prayer, I am not concerned with it. The Pattern is certainly Excellent, even beyond our Admiration, only I like not a kind of Flaming Vanity in the Strain of that Character

rafter he is pleased to give it. And as to  
 what he Subjoineth of our Lyableness to fail  
 in our own Composures, or Contrivances  
 of our Witt ( as he calleth them ) and that  
 we are Subject to Imperfection, Excess,  
 Disorder, and many Irregularities, &c.  
 see *Pag.* 42. 43, I am not only of his Mind,  
 but shall freely declare, that I can give no  
 better, but rather a worse Character to  
 any thing thats ours in Prayer, in Contra-  
 diction to what the Spirit of God Teach-  
 eth, seing the Streams can be no better than  
 the Fountain. For what he addeth amongst  
 the Motives to say this Prayer. *viz.* where-  
 fore having Conceiv'd a Prayer as well as  
 I could, I consider its Defects, and to make  
 Amends for them, I make use of that  
 which I know is free of Imperfections. And  
 a little after, we ought to say it for Re-  
 dressing the Imperfections of all our other  
 Prayers. &c. I Repeat not what was ob-  
 served before, only it is evident. that I  
 do not Misrepresent him. It would seem  
 we are in little, if any, danger of Offending in  
 Repeating the Lords Prayer; because this  
 Sets all the rest Right? But sure we are  
 not Impeccable ( to use his own words )  
 in the Repetition of this Prayer, what shall  
 then be done with the Sinfull Imperfecti-  
 ons, which attend our saying of it, must

we

we Repeat it again, and again, and as we Sin, still Renew the Sacrifice. Who Symbolizeth now with Idolatrous Papists in their Forrage of *Pater-Nosters*.

He is also at a great deal of pain, *ibidem*, by many motives to inforce the saying of it. I like not the formal word of *saying*, but as to the thing, he is wide from the mark; for our question is not about the using whether matter or Words, but the imposing a constant Repetition, as aforesaid. As to the Harmony of all the Churches, in the putting up of this Prayer; I desire sincerely to bear my little share in the use of it, as before explained, neither do I know of any who are not like minded.

Finally, He shuts up the whole with an Emphatical kind of Expostulation with us, as Jealous and Suspicious of our Saviours Words, and a Reproach to our Pious Forefathers, &c. While labouring even to forget that Prayer, for the Liberty of *saying*, whereof they suffered so much. This last, I do not well understand, except he mean the saying of it in a Vulgar Language; whereas it had been said in Latin under the Papacy, and I hope he will not plead for an use alike in other things, excepting the Language:  
And

And moreover he Impeacheth us as Disobedient to the Express commandment of the Lord Jesus, which was often Answered before, and Stating us in a most Invidious manner, as Antagonists to the Lord Jesus himself, by a downright forbidding the use of this Prayer. He is at a great deal of superplus labour, to persuade the Lords People, not to suffer this Precious Jewel to be Snatched away from them: So intent are these Men upon a Constant Repetition and Appending of the Words, in their manner, as if it were little less than Blasphemie, to take any different method.

Thus (most indeared Friend) I have waded thorow both these Tracts, and offered you my Sentiments concerning them, which would have been uneasy, in regard of my great averseness from contention, and the Diversion, for a little, from other Work, which the Expedition requisite in setting down these Notes, did call for. I hope then that the Aspersions wherewith our Antagonists bespatter us, shall not find so much credit with such as are not prejudged, seeing we cordially own the Obligation, Rightly understood, both to the matter and Words of this Prayer, tho in so far as, Men will needs  
impose



impose upon us without warrant; we reckon our selves obliged to stand fast to the Liberty wherewith Christ hath made us free. I shall subjoin but one thing more, in case this private Representation come under a more common View, *viz.* That although I sometimes use the Plural Number, I only mean our known Friends; and write not in the name of any Community: Nor is it presumable, that (in case any such had thought fit to imploy one to speak in their name) they would not have made so mean a Choice.

*I Remain;*



*Dear Sir,*

*Yours*

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